

1722

THE PSALTER

IN ITS
ORIGINAL FORM:

OR

THE BOOK OF PSALMS
REDUCED TO LINES,

In an Easy and Familiar STYLE, and a kind of
BLANK VERSE of UNEQUAL MEASURES,

Answering for the most part to

THE ORIGINAL LINES,

As supposed to contain each

A SENTENCE, or some Entire PART of one.

With ARGUMENTS pointing out the general Design
of each PSALM;

AND

With NOTES, accounting for some Passages in the Translation;

Opening and explaining also, in some PLACES,

THE PROPHETIC VIEWS.

To which is added, A like Plain TRANSLATION of

THE LAST WORDS OF *DAVID*,
WITH NOTES.

*I will sing with the Spirit, and I will sing with the Under-
standing also.*

I COR. xiv. 15.

Quæramus hîc Christum: utique apparebit quærentibus
et credentibus. *St. Aug.*

BY THE AUTHOR OF
THOUGHTS on the HEBREW TITLES of the PSALMS.

L O N D O N:

Printed for T. LONGMAN, in *Pater-noster-Row*.

M.DCC.LIX.



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P R E F A C E.

THE reducing the Psalter to its original Form, by reducing it thus to Lines, will not be without some Use, it is hoped; as it may lead and encourage the Well-disposed to answer the Design—one Reason, at least—of its being originally thus wrote: which was the more easy committing it to Memory, and by that means having the several Parts of it—as every one is inclined, or finds Occasion—more ready for daily Use and Meditation. Nor will it be denied, I presume, that what was originally wrote in Verse, or any kind of Measure, will always appear more like itself in that Way, and may represent something of the Spirit of the Original, better than can be expected from any Prose Translation. In a Poetical Translation, however, if confined to Rhyme, or any certain Measure, there will often be a kind of Necessity for departing not a little from that Plainness and Simplicity, which, in their Originals, give these awful Hymns so much Dignity. But,

THE chief Thing is *the Mind of the Spirit*.
—And therefore, as that Rule of St. Paul, *I will sing with the Spirit, and I will sing with*

the Understanding also, ought to be a Rule to every one—as far as their several Capacities and Abilities reach—here are added such Arguments to each Psalm, and such Notes also on some Parts of them, as may help those who desire to observe it; *rejoicing in God their Saviour*, and delighting to meditate on *the Things which are written of Him*—as Himself tells us—in *these Psalms*. The Stile also, and Manner of rendring, tho' often literal, it is hoped will be found so very plain and easy to be understood, that the Sense—as far as I apprehend it—may easily be perceived, without consulting voluminous Commentators, or Paraphrasts.

How far I rightly apprehend, and represent the Sense of these divine *Songs of Zion*, is humbly submitted to the Judgement of those, who will be at the Pains to consider them, with the Attention and Reverence which is due to sacred and divinely inspired Hymns. They will find that I have endeavoured to follow the Sentiments of the most venerable *Fathers of the Christian Church*; and even of the most eminent *Jews*, both antient and modern. For even by Them this divine Book is allowed to have been wrote in the Spirit of Prophecy; pointing out, under several Characters, and in various Lights, that glorious *Messiah*, whom—though they will not yet see it—we justly adore *in the Person of Jesus Christ*. Nay, whatever might be the Case of some among them, who—like too many among ourselves—might suppose it to relate only to *David*, or
not

P R E F A C E.

not concern themselves to enquire what, or whom it pointed at; it was certainly otherwise with the Body of that People; as many of them, at least, as *looked for Redemption in Israel*. All these supposed, and were fully persuaded that it spake concerning their *Messiah*: nor did the very Scribes and Pharisees dispute, or make any Objections to the Citations made from it, either by *Christ* or His Apostles, however unwilling to allow the Application of them to His Person.

As to the *first Christians*, it is well known that, in every Part of Scripture, they were still seeking and labouring to find *Christ*; being fully persuaded that He was the great End of the Law and the Prophets, and especially of this Book of Psalms. Here, they believed, they every where saw Him—or the Things relating to Him, and His Kingdom—pointed at, foretold, represented or celebrated. Their Discourses are often shewing that they supposed the Whole of it to be pointing at Him; as being all wrote in the Spirit of Prophecy, and, as it were, in the Dramatic Way, with several Persons introduced as Speakers; and that not unfrequently in one and the same Psalm.

SUCH a Change of Speakers, indeed, may be found, and should be observed, in many other Parts of the Prophetic Writings; which will not be rightly understood without attending to this Observation. But a careful Attention to it is particularly needful in this Book of Psalms, where, from the Mouths of several Persons, we may find set before us—in a great

Variety of Scenes, and in different Views, or Points of Light—as the Humiliation, Exaltation and Triumphs of *Christ*; so also the Fears, Dangers, Oppressions and Deliverances of His mystical Body, the Church, through the several Ages of the World, even till the Consummation.

THE Scene opens in *Psal. i.* where He is set before us as a Blessed-One; as *The Man* (emphatically, as the Hebrew strongly implies) who for renouncing every evil Way, and fixing his Heart entirely on the Law of *Jehovah*, is to be crowned with full Success, and prosper in all He does—for delivering the Righteous (all the Righteous, from the very Beginning, even to the End of the World) from that Wrath to come, which in The Judgement, or Day of final Retribution, must fall on the Wicked.

THE awful Scene being thus opened, the Nations appear, in *Psal. ii.* rising in Tumults, and a vain Opposition to this His great and glorious Enterprize, tho' founded on a Decree of *Jehovah*; who has appointed Him King of *Zion*, and of all the Earth: which, therefore, with all its Kings and Rulers, is called to submit and embrace Him. But they regard not the Call; and so in *Psal. iii.* He appears opposed and pursued by Multitudes: but still abides resolved and fearless, in a firm Dependence on the Power and Protection of *Jehovah*. Then, in *Psal. iv.* the Church—the Chorus, as it were—is introduced, imploring Protection, and assuring her Enemies she shall
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be heard, because—as she learns from the Words of the foregoing Psalms—*Jehovah* has glorified, and accepted the Mediation of His Holy-One, the *Messiah*; on which, she rests secure, and with more Comfort than in any Abundance of worldly Goods.

IN *Psal.* v. this Chorus, the Church, speaks again; and having renewed her Supplications, and promised devout Worship in the Morning (of the great eternal Day) she prays for the Expulsion of the Wicked (from her Inheritance), that the Souls who trust in God may (no longer be vexed with their unrighteous Deeds, but) all, and for ever, rejoice. But that glorious *End was not to be By and By*, nor without the lowest Humiliations of her gracious Head, the *Messiah*; who, therefore, appears again *Psal.* vi. as a Man of Sorrows, labouring under the most grievous Agonies, and Anguish of Spirit; and pleading for His mystical Body, as for Himself, that it may not be corrected in Wrath.—And then, being heard in that He feared, He forewarns the Wicked of *their* dreadful Portion, in that awful Sentence of *Depart from Me*—and therefore into everlasting Confusion.

IN this Way these Psalms, at least, may well be considered; and may encourage such as have Leisure, and devout Affections, to be observing more attentively the various Scenes, in which the awful *Drama* is carried on thro' the whole heavenly Book. It will not then appear, as by some it seems to be esteemed, a Collection of incoherent, unconnected Pieces,

many of which—in the Way they represent them—have little or no Relation to the main Subject; but an awful Scheme of Prophecy, always pointing at the same fixed and glorious End—the Manifestation of God's Glory, in the Accomplishment of Man's Redemption. No mere Man, 'tis true; and much less several Men, writing in distant Ages, on different Occasions—if that were indeed the Case of this Book of Psalms, and they were not all wrote by *David*, or some of his cotemporary Prophets—could either form, or finish such a Scheme. But the Spirit of God could, making the Hands and Pens of Prophets, even in distant Ages, subservient, and all conspiring to finish it. He could; and by a careful Attention to these sacred Hymns, with humble and believing Hearts, possibly He might be found to have done it. Some Help towards discerning it there will appear, I hope, in some of the Arguments here prefixed. However deficient those may be, we learn from the Words of Christ, that the Authors of them were *Prophets*, and spake of Things relating to Him, and His Kingdom. Now the Prophets, we are assured, 1 *Pet.* i. 11, 12. *enquired and searched diligently what, and what manner of Time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ, and the Glory which should follow. And to Them it was revealed, that not unto themselves, but unto Us, they did minister the Things which are now declared to us, by those who preached the Gospel.* Although, therefore, we

cannot

cannot determine either on what particular Occasions they were moved to write, or what Degrees of Illumination, or Conviction as to Circumstances, the Holy Spirit impressed on their Minds, it is plain they knew themselves to be writing under His Influence, delivering and declaring Things, which, whatever other Accomplishment they may be supposed to have had, were principally and ultimately to be accomplished in Christ, and His mystical Body. And

WILL it afford no Delight, no Edification and spiritual Comfort to pious Souls, to be observing here devoutly, How many Ways, and how awfully the Scene is varied, and the most affecting Subjects represented in different Lights, from the Mouths of different Persons, as the Holy Spirit was pleased—for the more effectual awakening of our Hearts—to lead the Prophet to speak, either in his own Name, or to introduce and suppose God the Father; or His Blessed Son, the eternal Word; or the Man *Christ Jesus*, in His State of Humiliation; or His mystical Body, the Church; each of them speaking—what we are by this means engaged the more attentively to consider? For, as *St. Austin* well reminds us, “ This frequent
“ Change of Persons is an Hint for Considera-
“ tion. It is not said, This is spoke in the
“ Person of God, and This in the Person of
“ Man; but what is spoke leads us to reflect,
“ and observe what is proper to each Charac-
“ ter.” To which may be added another Ob-
servation of His—That it is generally much
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the same, whether we suppose *Christ*, or His Church to be the Speaker; because they are not to be considered as separate, or divided, but as united and One. So that what *Christ* speaks, He speaks as the Head; and what the Church speaks, is spoke as from His Body.—If, therefore, I have in some Places supposed our Blessed Head to be the Speaker, where others may judge the Words would better suit the Mouth of His poor mystical Body, and *vice versâ*; this Observation of the good Father may be applied as shall seem most proper. Only remembring, that whether it be our Blessed Head, or His Body, which is considered as the Speaker; our Hearts should be raised, and joining in the Words. In either Case, the Language of our Hearts may well be, *Accept, Lord! the Supplications—or, the Praises—which we thus offer in the Name, and as Members of the Mystical Body, of Thy beloved Son Jesus Christ.*

THE Reader may by this time perceive, that he will find the Book of Psalms represented here, not barely as a Book wherein there are Prophecies, as well as Praises; but—as it was antiently understood, and as some learned Moderns, and particularly the learned Dr. *Peter Allix* in his Preface to it, printed in 1701, have endeavoured to lead us to understand it; even—as a Book which was wrote altogether in the Spirit of Prophecy; every where designed to represent, in a great Variety of Scenes, and (according to the usual Method of almost all the Prophets) in Figures

taken

taken from the then present State of Things, the Displays, Manifestations, or Shining-forth of God's Love and Mercy, in what was to be accomplished either in the Person of *Christ*, or of that mystical Body of which He vouchsafes to be the Head, through all the several Ages of the World, even till the Consummation, or glorious Restitution of all Things. Of this we seem to have an Intimation, at least, in the Hebrew Title, *seper tebillim*; *i. e.* the Book of the Manifestations, Shining-forth, or Display—of divine Love and Mercy. For the Word *tebillah* is derived from a Root which has the Signification of *shining*, or *making bright*. It denotes, therefore, *A Shining-forth*; and, as applied unto God, a Manifestation, or Display of His Glory: an Example of which we have in *Exod. xv. 11.* where we render and read *fearful in Praises*, *i. e.* in the Manifestation, or Displays of His Power and Glory. And the like may be found in many other Places, if the Sense and full Meaning of this Word *tebillim* (which we always render *Praises*) be attended to.

THE Troubles, or the Deliverances of *David*, therefore; or those of the *Jewish State*, are here used only as Figures, by which the Holy Spirit was pleased to shadow out those of *Christ*, or of His mystical Body, the Spiritual *Israel*; the Prophet being always led to write in such a manner as—to the Spirit by which he wrote—seemed most proper, to fix the Faith and Hope of all Ages upon them.

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As to the Sorrows, the Troubles and Sufferings, this must appear undeniable, surely, if the Words in which they are described be attended to; they being generally much too full and strong to be applied to any other than *Christ*. In most Places they express Sorrows, Fears and Distress, such as no other felt, or could feel; but He on whom *the Iniquities*, and therefore the Sorrows, *of us all were laid*. His Fears and Sorrows too, are often *for His Enemies*; and He mourns so tenderly on *their Behalf*, that the Mourner cannot be supposed to represent any one but Him *who wept over Jerusalem*, when it was seeking His Destruction; and commended His Love to us all, by dying for us while we were yet Sinners, and therefore *Enemies by our evil Works*.

THEY that consider these Things, surely, must find themselves inclined to believe, that many of these Psalms were designed by the Spirit, to represent to us something—as much as we can apprehend—of the Manner, in which the Blessed Man of Sorrows poured out His Soul, and made Intercession even *for His Enemies*, when He retired from the Multitudes, and spent whole Nights in Prayer. Nor can we doubt his doing the like before He entered upon His publick Ministry; while, as the Prophet expresses it, *Psal. xxxix. He held His Peace and kept Silence from good Words*—from all professed and publick Endeavours to awaken the World into a Sense of our present vain and frail Condition—though His Heart *was hot within*, and He longed to be entering on the

the blessed Work for which He came into the World. *Something of the Manner*, I say; tho' not the very Words of these Psalms, which, full and strong as they are, cannot be supposed fully to express the divine Fervency of His Spirit. His Prayers, doubtless, were all humble Supplications on *our Behalf*, or offered as our Mediator and Head. And as they could not so well be recorded, in that History of His Blessed Life which we have in the Gospels, it might seem good to the Holy Spirit to give us some general Representation of the Subject of them in several of these Psalms—to provoke our Imitation and Love. And indeed the very Words, in several Places, seem to prove it: those for Instance in *Psal. lxxxix. 48. Wherefore hast Thou made all Men for Nought, or in vain?* Who could these Words be designed for, but Him who was to make Intercession *for all Men*; and without whose Intercessions and Atonement they had been all made in vain—as having fallen short of the Glory of God, and being so defiled with that Corruption of our Nature which Sin brought into the World, as to be Children of Wrath, and Heirs of nothing but Misery and Perdition.

WE, alas, find ourselves very little inclined to consider, and are very hardly brought to any due Sense of, the Corruption of our Nature, and those *Wounds, Bruises and putrifying Sores*, which have bespread our Souls. If we fall not into some more heinous Sin, we are very apt to fancy ourselves *whole*, and see little Need of a Physician, to bind up *our Wounds*, and heal

our *putrifying Sores*. Here we may see it, if we will: it appears very plain, in the Intercessions, *the strong Crying and Tears*, of Him who came to heal us; to beg, and to obtain by earnest Supplications, as well as most bitter Sufferings, that Mercy, that Grace and spiritual Strength, which is needful to renew our Souls after the Image of God; and by this means to deliver us from this State of Corruption, and restore us to the glorious *Liberty of the Children of God*. In these we may learn, how much we needed Healing: into what a deplorable, helpless Condition the Entrance of Sin into the World had brought our Souls; and therefore how much we ought to love Him, who would give even Himself to redeem us from this wretched *Bondage of Corruption*; and how earnestly also we had need be making Supplications ourselves, that we may feel the Benefit of His fervent and merciful Intercessions.

It may be observed further, that the Circumstances of the Sufferer are often described in a Way which shews *Christ* to be the Person meant; of which some Psalms—the xxii, xxxv, xl, and lxix, for Instance—are plain and evident Proofs. And the Plainness of the Thing in such Instances is the Key, as it were, to open the Meaning, and lead us both to see and consider it, in the other Psalms which represent a Supplicant and Sufferer; in those, particularly, which contain Promises of praising God *among the Heathen Nations* for His Deliverance. These are all of them evidently proving,

proving, that the Person speaking was He who, in His mystical Body, the Church, was to be, and now continually is, offering Praises here *among the Nations*.

NAY, and the Case is often the same in the Eucharistical Parts, or those which are entirely Psalms of Praise, as in *Psal. xviii.* for Instance; where the Words are much too strong, and the Images or Figures too sublime, elevated and awful, to be applied to any of *David's* Deliverances. Nor could he, in his own Person, make such Professions of Uprightness, and perfect Innocence, as there we find. So that what is said of his singing that Psalm in the Day when The Lord delivered him—must be understood (as *Hebr. ii. 13.* leads us to understand it, even) prophetically; or, that he sung it in the Person (*i. e.* as sustaining the Person) of his great Root and Offspring, *Christ*; whom he represented triumphing, and singing thus, in the Day of *His Deliverance* from all *His Enemies*, even from the Hand (not of *Saul*, but, as the Hebrew may be read) of *seol*; *i. e.* of the Grave, or the Power of Death—as has been observed by several.—But to proceed,

As the great Subject of this divine Book is *The Messiah*, or *Christ*; so He is here set before us under a great Variety of Titles, or Characters, respecting some His Humanity, others His Divinity, and others again the Office He vouchsafed to bear as *Messiah*, and *Mediator*. Thus—to instance in some of them—we find Him stiled sometimes, emphatically, *The Man*; at others, *The Man that fears The Lord*; the
 Servant

Servant of The Lord; the Just-One; the Holy-One; the Son; the King; the *God of Jacob* and of *Israel*; *Jehovah*; the most High; the Almighty—For even these high Titles and Characters are, in many Places, plainly ascribed to *the Messiah*; and are always to be understood of Him, when the Context does not shew them to be meant of God the Father.

BUT the Character, or Title, which we most frequently meet with, is that by which He is distinguished likewise in several Places of the New Testament, The Holy-One, and The Just—*basid*, and *zaddick*; He that was sanctified, and sent into the World to be—not only perfectly holy in Himself, but—*the Justifier* also, or the only Name by which we can obtain Holiness and Justification.

IN opposition to this Just and Holy-One—the glorious Hero of this divine Poem—we find here a contrary Character, under several Names and Titles: such as The Wicked-One; The Enemy; the false Accuser; the Stranger; the Self-Tormentor; the Oppressor; and the Destroyer. By all, and each of which, and some other like Titles, Characters or Appellations, when singular, we are doubtless to understand *Satan*, the Devil, the Head of the opposite Party of the Wicked. And when any of them are used Plurally, they denote his Followers, or all that join with him in opposing *The Just One*, in rejecting and resisting all His gracious Offers of Sanctification and Mercy; in distressing His Seed, His Children, or Servants; endeavouring even to root out the

the Remembrance of His Name from the Earth.

IN many Places, it is true, we find this Just and Holy-One confessing and bewailing his Wandrings, Transgressions and Sins. But He does this (and with great Humility and deep Contrition, as well as Adoration and Love, we are to behold Him doing this) as appearing then in the Form of a Servant, and being the Head of a mystical Body, whose Sins He undertook to answer for; and which, both by His Intercessions, and His Example—in humbling Himself so far, as even thus *to bear its Sins*—He laboured to reconcile unto God, and adorn with His Righteousness. They are the Transgressions and Sins of this His mystical Body, therefore, which He thus bewails, and bewails *as His own*, because they are committed by *this* His Body. And it is for this His mystical Body also (and for Himself, only as being its Head) that He is making Intercession, when He prays for His Life, or Soul, or fears the Destruction of either. It is by a mystical Union made Part of Himself, as it were; is dear to Him also, even as His own Soul; and therefore interceded for as such. *Why persecutest thou me*, He said, to him that was persecuting the Members of this His Body. And, *Forasmuch as ye did it to the least of these, ye did it unto Me*; He has declared He will say. And in like manner, we may see Him saying, in the Behalf of this His Body, in *Psal. xxxv.* (and the like in other Places) *Plead Thou my Cause, O Lord! with those that strive with*
a Me;

Me; *fight Thou with those that fight against Me.*

AND since I have thus fallen upon the Mention of this *Psalms xxxv.* I would ask, and desire it may be considered, What is its Use, or In what Way may it be usefully applied to themselves, by *the Generality of Christians*, if it be supposed to speak only of *David*, and His Enemies? Whereas if it be considered as spoke by our ever-blessed Head, in Behalf of His mystical Body—especially in those *perilous Times of the latter Days*, when there will be a most violent Opposition, or Fighting against Him, and this His mystical Body—their Hearts will be immediately raised, and led to join in the Words, and in the whole Psalm, with an affectionate Devotion, and be saying, *Lord! bear the Voice of The Mediator; Fight Thou with all that fight against Him*, and mean the Destruction of our Souls.—And it were well, if the like was observed, with respect to other Psalms which have been supposed to speak only of *David*, and His Enemies.

FOR, I would observe further, in general, as to those Parts of these Psalms which are too commonly understood in the Way of Imprecation, or as if they were Curses, and that of *David*, against *His Enemies*; that they may, and therefore surely should, be considered and rendered as Predictions, or Prophecies of what the Enemies of *The David*, *i. e.* of *Christ*, would bring upon themselves, by their perverse Opposition to Him, and His merciful Purpose

Purpose of bringing many Sons unto Glory—offering Salvation even to all the Ends of the Earth: that therefore they are, like all the other Woes, or Denunciations of Wrath which we find in Scripture, only so many gracious Warnings, or Admonitions to beware of continuing in that Opposition; lest they bring upon themselves that Destruction, from which He, that would have all Men to be saved, is labouring to deliver them. They all speak the Language of the Prophet in *Psal. ii. 10. Be wise, Ye Kings! be learned, Ye Judges of the Earth!*—May they be regarded, and attended to in this Light, by those who now are making such violent Opposition to Him; and so scornfully rejecting all His gracious Offers of Mercy and Salvation.——

AN attentive Consideration of these Things without Prejudice and Prepossession, might lead us back to that good *Old Way* of understanding and explaining these *Songs of Zion*, which was pursued by those venerable *Fathers of the Christian Church*, who made it their Business to open the Scenes, and trace out the Lines of that divine Painting, in which the Holy Spirit has been pleased to represent the great Conqueror of Sin and Death struggling, as it were, with the Enemies of our Souls, and at last bringing all that will fight manfully under His Banner, to Salvation and Glory.

In this View, plainly, they will appear the most awful and affecting; and I may add too, with respect to many of them, be the more easily explained, in a Way agreeable to Truth

and Experience: an Instance of which there seems to be even in *Psal. i.* which says, that *every Thing* done by the Person it speaks of *shall prosper*. Can this be affirmed of any mere Man, though striving diligently to answer the Character there described? Must it not be meant, as St. *Austin* understood it, of that Blessed Man, who is the great Subject of the Book; and who alone neither did, nor could do any Thing but what will prosper, or be for the Advancement of His merciful Designs, and everlasting Kingdom? To say that all Things are made to work for Good, to those that love God, is true: but does not seem to reach the Point. Things may be *made to work*, or turned to the Benefit of those that do them, by Him that can *bring Good out of Evil*; tho' in themselves they have a contrary Tendency—as many Things done by the best of Men certainly have. But the Psalmist, plainly, is speaking of one who *does Nothing* which has such a Tendency; nothing but what, *as done by Himself*, shall prosper;—or take *Psal. cxxviii.* and consider what is there said of Him, whose Character in *ver. 4.* is *The Man that feareth The Lord*—that He shall eat the Labour of His Hands; have a Wife like a fruitful Vine; Children as Olive-Plants, numerous, and flourishing; see his Children's Children, and Peace upon *Israel*—Can these Things be applied to all good Men; or, all of them, to any mere Man that may be called such? Must we not necessarily understand them, as St. *Austin* did, of the Blessed Head and Spouse of the Church,

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of whom, as such, they will all be literally verified; and in whom all that truly follow the Example He gave—in fearing The Lord—will obtain that Blessedness which *ver. 1.* of that *Psal.* promises them? The Case seems to be the same in *Psal. cxii.*—to name no other—which does not seem capable of being applied, consistently with Truth and Experience, to any but Him who was emphatically *The Man that feared The Lord*, and had great *Delight in His Commandments*; and who, as it were, challenged the Character for His, by declaring it to be *His Meat and Drink to do the Will of Him that sent Him.* There is a Time coming, we are assured, when *This Man's Seed shall be mighty on Earth.* But who will say That Promise belongs to all and every religious Man?

IF it be said that these, and the like Things may be understood in a general Way, or as what is for the most part the Case of pious and religious Men: it may be answered, not only that this does not appear to be true in fact; but also, if it were, that even thus they can be applied to them, only as they are Members of that Body of which *Christ* is the Head; or as deriving all their Goodness from Him, and so partaking in that Blessedness which is entailed on Him, and all His living Members; but still only as they are His living Members, or faithful Servants: that, therefore, they must in their first and proper Sense belong to Him, who, strictly speaking, is the only Just and Righteous-One; and who by communicating His

Righteousness *to them*, assures them that they shall also partake in His Blessedness. For, He is to be considered, and is always spoke of, as Head of the Body: and from Him, and His Spirit is derived all the Goodness, and therefore all the Blessedness, which is bestowed on any of its Members. 'It is because He is blessed, that they are blessed also.—As on the other hand, All the Wickedness which is committed by, and therefore all the Miseries which are to be the Portion of, the opposite Company of the Wicked, may be, and often are, ascribed to their Leader and Head, *The Wicked-One*, the Devil.

UPON the whole, since these sacred Hymns, when thus considered, may be found all conspiring in one consistent, and most awful Scheme of Prophecy; it may incline us to consider, at least, whether they will not be best explained and understood in this Way—of which, doubtless, our Hearts would soon find the Benefit. It might, and it would surely, prevent our reading them with such careless Eyes, as we too commonly do. A deep godly Sorrow, with a quick Sense of Shame at the Remembrance of our manifold Sins, would be springing up in our Hearts, while we beheld our great Redeemer—as Man, and while in His State of Humiliation—set before us oppressed, on their Account, with a Burthen too heavy, as it were, even for Him to bear; while—forgetting *David*, or any Relation they may be supposed to have to Him, or His Troubles (little in comparison of such as are here described)

—we

—we consider them as expressing something of that Anguish which was laid on Him who *bare our Grievs, and carried our Sorrows*. An affectionate Devotion and Love, also, would be warming our Hearts, when awakened by that Earnestness and Humility with which He begs the Preservation of His Life, or Soul; while we considered that this Life and Soul is our own, if we are true and living Members of His Body; that, in Truth, He is then making Intercession for Us, and calling our Hearts to join with Him in such His Supplications, using our Words, as St. *Austin* often speaks, that *we might learn to be using His*; and in Them be praying not for ourselves only, but for all our Fellow-Members, or the whole Catholic Church. His Supplications and Intercessions were all for That; and in those Supplications we are humbly to join with Him: and not to imagine that we are no farther concerned in them, than to apply them to ourselves on some few particular Occasions, when they may happen to suit our particular Condition, or Circumstances. No; the Language of our Hearts should be—as before was hinted—*Lord! bear the Voice of The Mediator, in the gracious Intercessions which, in the Days of His Flesh, He offered for Us, and all Thy People*. And,

As to the Hymns and Psalms of Praise also, How would it enliven our Devotion in offering them, if we considered that they are not celebrating *David's* Victories, or not Them only, but the Love and Triumphs of Him who conquered on our Behalf, and who will by those

His Victories—if we abide faithful—make us more than Conquerors; who, even by those Deliverances and Victories which He vouchsafed to His antient People, many Ages since, is giving us so many Earnests and Pledges of that final Deliverance, and Victory over all the Enemies of our Souls, with which He will crown the Labours of all that fight manfully under His Banner; when He comes to gather out His Saints, and shew them the Salvation of God in a Place of Rest, a Building not made with Hands, eternal in the Heavens; who, in the mean time, is here—in this Storehouse of Devotion—nourishing their Faith and Hope, quickening their Love, and stirring up their Hearts to long for the Glory which shall be revealed, and be anticipating the Joys of His Redeemed Ones, when they enter their *abiding City* in the Heavenly Mansions, and are there calling all that fear God *to come and hearken, while they declare what He has done for their Souls.—Psalms, or Songs of Ascent*—or rather, *For ascending Souls*; Souls that are ascending and aspiring to the Joys above—they are some of them entitled: and all of them, thus considered, would be more effectually stirring up our Souls to imitate them; raising our Hearts, and fixing our Hopes on that blessed Time, when The Lord *shall turn the Captivity of Zion*, and force every one to confess *He hath done great Things for Her*.

TILL that Blessed Time comes, the Church is always to consider, that she approaches the Throne of Grace, only in, and through her glorious Head; who, as such, not only mourns
with

with those that mourn in the penitential Psalms, but also, in those of Praise, rejoices with all that truly rejoice in the Salvation of God; procuring Acceptance for the Praises, as well as Prayers of His People, by suffering them to present them in Union with Him, or as Members of His Body. *Separated from Him, we can do Nothing*, nor find any Access to the Throne of Grace. He mercifully takes us, therefore, into a most intimate Union with Himself, and in that Union leads, and as it were goes with us Himself, to the Throne of Grace: of which His Spirit has given us many Instances in this Book of Psalms, where He is often represented as promising, or offering in His own Person, that Praise, which His mystical Body was to be, and daily is offering in, and through Him. And the gracious Design, doubtless, was, to quicken us in doing it; to let us know, that as through Him alone we are to draw nigh, so through Him we may always have Access; that He is our only and everliving Mediator, and, as such, our King and our God. *If, therefore, He hear us, we know that we have the Petitions we desire*; 1 John v. 15.

As to this Attempt to reduce the sacred Hymns to Lines, in a kind of Blank-Verse—It is on all hands confessed, I think, that they were originally wrote in some such Way, as an Help to Memory; and so for the Encouragement of those who desired to make them familiar to their Hearts—as many in former Times did, and as some, it may be hoped, are still inclined to do. And though the Learned are not yet agreed as to the Kind, or particular Measure of
the

the original Lines, yet that they consisted generally of a Sentence, or some entire Part of one, seems most probable.—See *Lowth Prælect. 3. de sacrâ Poesi*—It is here at least supposed, and the Translation, on that Supposition, confined to Lines corresponding, *for the most part*, to such supposed original Lines: endeavouring—in a plain, easy, and familiar Style, not above the Capacities of the Unlearned, nor so low I hope, as to provoke the Contempt of any one—to represent what the Prophet would have wrote, had he wrote in our Language. A strictly literal Translation, in the Way here pursued, it could not be: and if, notwithstanding my earnest Desires and Endeavours, it does not always give the *real Sense*, it offers, I hope, an *useful Sense* of those *Songs of Zion*, which have ever been, and will ever be the Delight, of all those who truly love *That Blessed-One*, whom they in so many Ways foreshew and celebrate.

It is made from *the Hebrew*, compared with the *antient Versions*: and in the Opinion of some good Judges, who have been so kind as to examine it, it happily explains some difficult Places, and renders them more intelligible than they have hitherto appeared. However where the Sense here given differs, in any Thing material, from our received *English Versions*, some Notes are added to justify it, and the Application of it to *Christ* and His Church. It may be thought that the Historical Sense, or That which is supposed to relate more immediately to the History of *David*, or the *Jewish State* and People, should have been more regarded. But as the

the mystic, or prophetic Sense, relating to *Christ* and His Church, is what *we Christians* are chiefly concerned in—as That only is the Sense pointed out to us in all the Citations from any of these Psalms in the *New Testament*—as the explaining them always with a View to that Sense, was the Way of the *primitive Church*—as neither the Titles of the Psalms, nor the Subject-Matter of almost any of them, give us any sufficient Grounds to insist much upon the Historical Sense; which plainly appears in the various Opinions of the Commentators in that Matter—as the generality of Christians will not be much edified by pointing out the Parallel between the Type and the Antitype; or the Correspondence of the primary and historical, with the ultimate and prophetic Sense; for these Reasons I have regarded chiefly the latter: leaving it to those who have Ability and Leisure to enquire and be observing how far any particular Circumstances of *David*, or the People of *Israel*, might afford an Occasion to the Holy Spirit to represent, and lead our Thoughts to, much higher Matters; Matters, in which every Son of *Adam* has the nearest and most important Concern. These are the Things which it certainly concerns *all Christians*, at least, to be enquiring after, and which will render these sacred Hymns useful to the spiritual Comfort and Edification of us all, at all Times, and upon all Occasions. Many of them are now used, it is to be feared, even in our solemn Offices, with little or no Benefit, because they are considered only as the Words of *David*, dictated on some particular Occasions relating

relating only to Himself, or the People of *Israel*, in Circumstances which have often little or no Resemblance to our own. But if we were to enlarge our View, and would regard *the Mind of The Spirit*, as they were designed for the Church of *Christ*, or rather for the whole Race of Men; every Soul, in every State and Condition of Life, might find his Devotion raised, and be enabled to join feelingly in the Use of Words, which are pointing out to all Men the blessed Hope of Immortality, and a Way to the Peace and Salvation of God; a lively Belief and Expectation of which is necessary for all Times, but especially for these perilous Times of the latter Days; at which many of these Psalms are plainly pointing, and represent our gracious Head interceding for that Direction, Help and Support, which such Times render more than ordinarily needful for His mystical Body, the Church.

EVERY one indeed may see that they are filled with the Spirit of Devotion, and no one surely can look into them, with any Degree of Seriousness and Attention, but he must feel it stirring in his Heart. And what Pity will it be, if he does not pursue the good Motion, and keep *musings* on, even *till the Fire kindle*, and burn up into a Desire of looking *within the Veil*, and beholding—if it be but a little of—those wondrous Displays of the divine Power, Prescience, Providence and Mercy, which are contained in these prophetic Hymns. He will then find too much Reason to wish, that my Abilities to explain and illustrate them had been more equal to the Work. But small as they are, and defi-

cient as what is here offered is confessed to be; yet if it serves to provoke those of superior Abilities to do more Justice to these heavenly *Songs of Zion*, and in the mean time affords some small Help to those who desire to sing *with the Spirit, and with the Understanding also*; I shall very willingly bear any Reflections which the Meanness of the Performance too justly deserves—in a thankful Sense of His Mercy, who enables me to do some little Service to His Church.

As to the Titles of the Psalms, I here only point at them in some Places, and beg leave to refer (such as shall think it worth their while to enquire after my Sentiments of them) to a Pamphlet, entitled *Thoughts on the Hebrew Titles of the Psalms*.

THE sacred Name, *Jehovah*, is here either retained, as we read it, or—more agreeably perhaps to its true Pronunciation—contracted into *J'ovah*, or translated *The Lord*, or *O Lord*, or *Lord*, as either the Sense, or the Verse required.

THE Word *Adonai*—or *Adoni*, as we have it pointed *Psal. cx. 1.* and as it might have been always pointed, I conceive, if the *Masorites* had so pleased—is rendered *My Lord*, or *my Support*, and sometimes both; as denoting Him who is *The Adon*, the Basis, *i. e.* the Upholder and Support of all Things; or, in the Apostle's Words, *Him by whom all Things consist*. It denotes, therefore, Him particularly who, in several Places of these Psalms, is stiled emphatically *The Glory*, and by the Apostle to the *Hebrews*, *The Brightness*, or *Shining-forth, of The Father's Glory, and the express Image of His Person*.

Person. In Him then we see *The Father* shining forth and displaying, Personally, His eternal Power and Godhead in creating, sustaining, and governing all Things. But seeing *The Father* without loving Him can avail us nothing; For our Comfort therefore, from *The Father*, and this His beloved and only-begotten Son, there proceeds that blessed third Person, *The Spirit of Truth*, to work Holiness, and heavenly Love in our Hearts.

THESE Three, then, plainly are, and must be One; One, and the same God. The eternal Power and Godhead is *The Father*, the Fountain of all Being and Perfection, the invisible God. That Shining-forth of His Essence and Glory, in whom He displays Personally His eternal Power and Godhead, and by whom He creates, sustains, and governs all Things, is *The Son*. And from them both proceeds that blessed and eternal Spirit, who stirs us up to adore, to love, and to imitate their divine Perfections. The Essence is One; *That* is not, cannot be divided. But the Manner of its subsisting the Oracles of Truth represent to us, as far as our poor shallow Souls are able to apprehend it, under this awful and undivided *Trinity of Persons*: of which the Second is represented as acting both in the *Form of a Servant*, and in the *Form of God*; or in a State of Humiliation, and in that State of Exaltation and Glory also, which He had before the World was. The Words in which He is thus represented acting, in such opposite Characters, may well appear mysterious, and so be liable to be wrested, by those

who are for measuring all Things, even *the deep Things of God*, by their own narrow Apprehensions. But humble and devout Hearts will plainly see, both here and in the other Scriptures, evident Proofs, that He has appeared and acted under both. They will see and adore the Love which made The Glory of The Father, the *Adon*, by whom all Things were made, and in whom they all consist, to become a Man of Sorrows and acquainted with Grief, that He might destroy the Works of the Devil, bruise that Old Serpent's Head, and bring many Sons unto Glory.

AND, surely, it much concerns every one to beware of denying it. For, *Every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God*. So it is declared by an Apostle, *1 John* iv. 3. pointing at those who *confessed that He was God*, but pretended that He was not really, but in Appearance only, *made Flesh*, or Incarnate, and Man. Denying Him to have come thus in the Flesh, was denying *God to have been manifest in the Flesh*. And this, the Apostle adds, *is the Spirit of Antichrist*. It renders the Gospel of Christ of no Effect, *i. e.* by denying that awful, and most awakening Mystery—*God manifest in the Flesh*—and, by Consequence, *the Love of The Father* in giving *His Son to be a Propitiation for our Sins*. Now this, plainly, is as much denied by saying He is not *truly The Son of God*, of the same Essence or Nature with The Father, as by saying He was not *truly Man*, and did not really come in the Flesh.—May this be well considered by
those

those who are now so forward in running after this *Spirit of Antichrist*.

It may prevail for a Time, and be one sad Occasion of those *perilous Times of the latter Days*, which the Scriptures have taught us to expect—in flat Contradiction to any Dreams of the World's *gradual, progressive Improvement* in Piety and true Religion; which, alas, are confuted even by sad Experience. But, when *the Times of refreshing shall come*, it must submit, and be made to yield. *The Enemies of The Lord will then be found Lyars, and the Mouth of all Iniquity shall be stopped*: while every Tongue is confessing that *Jesus Christ is Lord*; The Lord *who sware by Himself*, that to Him every Knee shall bow, *Isa. xlv. 23*. And then will the Earth be filled with the Knowledge of *The Lord, as the Waters cover the Sea*; and God's Will be done on Earth, even as it is in Heaven.

E R R A T A.

- Page 7. Line 2. read in *Counsels of the Wicked*.
 26. Notes, L. 8. r. (*not ce-rum, but*) *ce-ram*.
 31. L. 3. r. *Acts ii. and xiii.*
 40. L. 13. add a Colon after *instructions*.
 68. Notes L. ult. r. *Hosea xii. 6.*
 109. L. 7. dele *to*.
 119. Notes L. 4. r. *go le ballot*.
 131. L. 22. r. *Unhappineſſes*.
 152. Notes L. 1. r. *And wilt water it*.
 176. Notes L. 16. r. *sits*) *bruised, i. e. contrite*.
 234. L. 7. r. *Give to the Lord the Glory*.
 238. Notes L. 7. r. *kadoſh*.
 345. L. 1, 2. r. *continuing ſtill to celebrate the Praise of this his God and King, he calls every one to join with him*.
 352. Notes, L. 2. r. *whom he has made nigh*.

Some lesser ERRATA the Reader is desired to excuse.

I M I A S P

THE
P S A L T E R
IN ITS
O R I G I N A L F O R M.

P S A L M I.

THIS Psalm being the Introduction, or Preface to this divine Book, must speak of Him, surely, who is the great Subject of it, even The Messiah, or the Man Christ Jesus; in whom, as their Head, all His true and living Members are, and will be for ever, blessed. He, therefore, seems to be The Man (for the Hebrew is emphatical) whom the Prophet here meant to describe as a Blessed-One: and so St. Austin judged. He came to give us an Example, and to fulfil all Righteousness, and is, for that Reason, represented as never walking in the Counsel of the Wicked—but placing his whole Delight in the Law of The Lord: as doing Nothing, therefore, but what will prosper, or tend to the Establishment of His Kingdom, and the crowning of all that tread in His Steps, in That Judgment, where the Wicked will all be condemned, and perish.

I SING the Blessings which await The Man,
Who ne'er in Counsel with the Wicked walks;
Who does not in the Way of Sinners stand;
Nor in the Company of Scorners sit.

2 Je-

†. 1. In the Company of Scorners.] So the *Chald.* renders, and so Bishop *Hare* inclines to think it should be render'd. The
B Cha-

- 2 *Jehovah's* Law possesses all his Soul :
On that He thinks, he muses Day and Night.
- 3 As is a Tree planted near running Streams,
Fruit in its Season sure to yield ;
A Tree whose Leaf is ever fresh and firm :
So all he does shall prosper well.
- 4 Not so the Wicked : Chaff their Image is ;
Chaff driv'n, and hurried on by ev'ry Wind.
- 5 They in the Judgement, therefore, cannot stand ;
Nor in th' Assembly of the Just appear.
- 6 For just and righteous Ways the Lord approves :
But sure Destruction wicked Ways attends.

Character of the Blessed-One, therefore, seems here to be drawn in the way of an inverted, or descending *Climax*, thus ; He does not *walk after the Counsel of the Wicked* ; or in a continued Course of Wickedness : He does not *stand*, or ever take a Step, *in the Way of Sinners* ; He does not even *sit in Company*, so as to have any Intimacy, or familiar Correspondence, *with such Scorners of God and His Laws*, tho' occasionally, and for their Good, He converses with them,—Thus *I have not sat with vain Persons,—I will not sit with the Wicked*, Psal. xxvi. 4, 5, plainly means, I will not make them my Associates, Familiars, or chosen Companions.—And thus taken it seems most naturally to lead to the Character of One whose whole Delight is in the Law of The Lord ; and who, for that Reason, will be so far from doing Evil himself, that he will not choose evil Men for his Intimates, or familiar Companions.

ψ. 4. Chaff driv'n, &c.] To which the Wicked seem here to be compared, because instead of continually meditating and minding the Law of the Lord, they are continually hurried on, by their corrupt Affections, from one Wickedness to another, and so rendered unable to abide the Judgement of the Great Day : This seems implied in the Words, *Therefore they shall not stand in the Judgement*.

P S A L M II.

2

P S A L M II.

THE Scriptures of the New-Testament have applied this Psalm to Christ, as the Person of whom it was meant. Of Him, therefore, and that Kingdom of His, which the Nations so furiously, and yet so vainly opposed, we are to understand it. He is the Person speaking; v. 7—9, declaring Himself Son of God, and claiming a Promise that all Things shall be subdued unto Him. And the following Verses are the Application, or the Use which the Prophet directs every one, the Great-ones particularly, to be making of Jehovah's Decree, concerning this His blessed Son.

- 1 **W**HY do the Nations in such Tumults rise?
Such vain Designs why will the People form?
- 2 The Kings of Earth their Thrones exalt;
And Princes do their Counsels join:
The Lord, and His Anointed, they'd controul.
- 3 Come on; *they say*, their Chains we break:
Their Fetters scorn, and with Disdain reject.
- 4 The Dweller in the Heav'ns will smile:
My Lord these Boasters will deride.
- 5 His wrathful Voice they'll, unexpected, hear:
And all amaz'd His Indignation feel.
- 6 My King, *He says*, by Me anointed stands:
Upon my holy Hill, my Zion, fix'd.

7 *Je-*

v. 5. They'll, unexpected, hear.] Hebr. *Then shall he speak*
—in the Midst of their Boastings, and when they least expect
it.

- 7 *Jehovah's* high Decree I here proclaim :
 To Me He spake and said, My Son thou art ;
 By Me, in this bright Day, begot.
- 8 And I, at Thy Desire, the Nations give,
 To be Thine everlasting Heritage :
 Thou shalt the utmost Bounds of Earth possess.
- 9 The Rebels shall thine Iron Sceptre prove :
 And shiver'd as a Potter's Vessel lie.
- 10 Delay not then, ye Kings! be wise and learn :
 Ye Judges of the Earth! be taught.
- 11 With humble Rev'rence to *Jehovah* bow ;
 Your very Joys in awful Fear express.
- 12 The Son embrace ; His Anger dread,
 Lest ye shou'd miss, and vainly seek the Way.
 Soon, you will find, His Wrath will burn :
 A Blessing those, whose Hope He is, attends.

✧ 7. In this bright Day.] Hebr. *This Day*—denoting here, says *St. Austin*, the bright Day of Eternity, in opposition to the Night and Darkness of Time, or the present World. And thus the Apostle seems to have understood it, *Hebr.* i. 5. where if the Words be not thus understood, they do not seem to prove what he intended—the Superiority of The Son to Angels. And tho' in *Hebr.* v. 5, and *Acts* xiii. 33, they may seem to be pointed at His Resurrection, yet from *Rom.* i. 4, it appears, that His Resurrection was *not the Begetting*, but the Proof of His having *been begotten*.—Or if the Words relate, as some suppose, to His being constituted Mediator, or the Lamb of God taking away the Sin of the World, yet That, *St. Peter* says, was before the Foundation of the World, and so before the Beginning of Time.

✧ 8. Everlasting Heritage.] *Everlasting*, indeed, is not express'd, but it is implied in the Word *Heritage* ; it being the Nature of an Heritage to be for ever.

✧ 10. Delay not.] Hebr. *And now*—i. e. immediately, or without Delay.

P S A L M III.

P S A L M III.

ON whatever Occasion this Psalm was wrote (see Thoughts on the Titles) the Words of it are plainly favouring the Opinion of those who think, with St. Austin, that David is here speaking in the Person of his great Root and Offspring, Christ—troubled to find Himself opposed, pursued and insulted, by Multitudes; but yet abiding fearless, in an assured Hope of Deliverance, because Jehovah was his Support, and had broke the Teeth of His Enemies. And this Deliverance David, in the Spirit, sees granted; and celebrates, v. 8. in a joyful Epiphonema, triumphing in a full Assurance of the Mercies it wou'd derive to all the People of God.

- 1 **W**HAT Numbers press upon me, Lord!
What Multitudes against me rise?
- 2 What Multitudes are saying of my Soul,
In vain He looks for Help from God? *Selah.*
- 3 Yet art Thou my Defender, Lord!
My Glory, He who yet holds up my Head.
- 4 The God who is *Jehovah* I invoke:
He, from His holy Hill, will answer me. *Selah.*
- 5 I lay me down and sleep, and I arise:
'Tis by *Jehovah* I am then sustain'd.
- 6 I will not Thousands of the People fear,
Tho' all at once, on every Side, they come.
- 7 Arise, O Lord! save Thou me, O my God!
Thou hast my Foes, dash'd in the Face, repuls'd;
And ev'n the Teeth of the Ungodly broke.

8 Sal-

†. 7. Dash'd in the Face hast repuls'd.] Hebr. *hast smote the Cheek*—i. e. in former Times; pointing thus at those Deliverances

8 Salvation to The Lord, *I sing* :

Thy Blessing, now, is to Thy People sure. *Selab*
 ances which had been granted to that mystical Body of which
Christ vouchsafed to be the Head, even from the Foundation of
 the World; which, therefore, He speaks of as granted to Him-
 self, gathering from Them, and from His being raised every
 Morning from the Death of Sleep, full Assurance of present Sup-
 port, and Deliverance—in a Resurrection from the Grave.

¶ 8. Salvation to The Lord—] This is the literal Sense, and
I sing is supplied—as supposing it to be an *Epiphonema*, or Accla-
 mation from the Prophet, beholding then—in the Spirit—the
 Deliverance, or Victory of *Christ*, and celebrating it, in the same
 Manner as all Nations and Tongues are represented doing it,
 Rev. vii. 9, 10.—And that it should be so understood, the next
 Words, *Thy Blessing is upon Thy People*—and the next Psalm also,
 where the Church rejoices in the Foresight of it—seem to tell us :
 because it was the Victory of *Christ* which secured the Blessing of
 God to His People.

P S A L M IV.

*THE Church appears here in Tribulation, praying to God her
 Righteousness, v. 1. And having complained of those who
 despise Him who is her Glory, and exhorted them to consider
 and stand in Awe, v. 2—5, she professes her entire De-
 pendance and Trust on Him, and Him alone, 6—8.*

1 **T**HOU God, my Righteousness! vouchsafe
 to hear :

Oft, in my Straits, I've been by Thee deliver'd ;
 This Pray'r, let Mercy, yet repeated, grant.

2 Ye Sons of Men ! how long my Glory's scorn'd ?
 What's vain ye love, and poor Delusions seek. *Selab.*

3 Yet

¶ 2. Poor Delusions.] Hebr. *A Lye*—as every Thing which
 draws off our Hearts from *Christ* will be found.—And here again,
 at the End of this Line, we have the Word *Selab*; intimating that
 this is a Thing to be much observed and well considered; *That*
 being,

- 3 Yet know, The Lord his Holy-One accepts :
I shall, when on The Lord I call, be heard.
- 4 Learn, then, to stand in Awe, and sin no more :
In Silence commune with your Hearts, retir'd. *Selab.*
- 5 The Sacrifice of Righteousness present :
Your Hopes entirely on Jehovah fix.
- 6 Many for Plenty, and Abundance wish :
Make thou thy Face to shine upon us, Lord !
- 7 More Joy in Thee my Heart has ever found,
Than they with all their Corn and Wine increas'd.
- 8 I'll lay me down, and sleep in Peace, secure :
For Thou, O Lord ! alone wilt keep me safe.

being, in all Probability, the Design of the Word. We find a Word joined with it, *Pf. ix. 16*, which seems to make it certain; for That Word, according to its Etymology, must denote a Meditation, or a Subject which requires it; which the Thing there pointed at plainly does. And the same appears here, and may be found in other Places, where this Word *Selab* is subjoin'd. The very first Place where we find it, seems to lead us into this Opinion. It is in the foregoing Psalm, *v. 2*, where the Words, *There is no Help for Him in His God*, may well be supposed to point at the Taunts of the Multitudes, while Christ was hanging on the Cross—*He trusted in God, let Him deliver Him*. In this, therefore, we have a presumptive Proof, at least, not only that this is the Design of the Word *Selab*, but also that *Christ* is really the Person whom we are to consider, and suppose speaking in that Psalm.

†. 3. His Holy-One accepts.] Hebr. *He has chosen* (according to the Reading of our present Copies; but, as it was read by the LXX, *He has made marvellous*, or glorified) *His Holy-One*, even *Christ*. He has given Him the Glory of being a Prince and Saviour, and through Him I shall be heard.—'Tis the Voice of the Church, declaring herself assured that she shall be heard when she prays, because God has glorified her Mediator and Head.

PSALM V.

PSALM V.

HERE again the Church is praying to her God and King ; stirring herself up to do it so as to be heard in the Morning —when she will come with a duly prepared Heart ; because He is a God bating Iniquity, v. 1—7 ; beseeching Him to make His Way plain before her, because of the Deceit and Wickedness of her Enemies, whose Expulsion from her Inheritance (see Thoughts on the Titles) she prays for, v. 8 —10 ; rejoicing then in that Hope, and sure of Protection.

1 **G**IVE Ear unto my Words, O Lord !
My fervent Pray'r, attentive, hear.

2 Regard the Voice of my Complaint,
O Thou my God and King confests'd !
To Thee I pray, from Thee I beg Relief.

3 Thou in the Morning, Lord ! my Voice wilt hear ;
Then will I come, to meditate prepar'd.

4 For Thou in Wickedness delightest not :
The Wicked-One Thy Presence must avoid.

5 Be-

3. [Then will I come, to meditate prepar'd.] Hebr. *In the Morning I will dispose myself for Thee, and contemplate.* And a very proper Time for doing it the Morning, in the common Sense of the Word, undoubtedly is. It may be observ'd, however, that in these prophetic Hymns, the Word *Morning* generally points at the Morning of the great eternal Day. And if it does so here, the Place will then contain a Profession of the Church's Assurance, that in That Blessed Morning she shall be most graciously heard, and stand before God with an Heart truly disposed to meditate, and contemplate all His glorious Perfections.

4. [The Wicked-One.] *Satan*, or the Devil, i. e. He, and all his Followers ; the whole Body of which he is the Head : it shall not dwell with Thee, says the Hebr. It must avoid Thy Presence, and go into outer Darkness.

- 5 Before Thine Eyes the Foolish cannot stand:
Thou ever wilt all Evil-doers hate.
- 6 The lying Tongues, destroy'd by Thee, must
perish:
A Man of Guile and Blood The Lord abhors.
- 7 But I Thy Sanctuary will approach,
Relying on the Riches of Thy Grace:
And fill'd with Awe and reverential Fear,
Before Thine holy Temple humbly bow.
- 8 In Paths by Thee approv'd conduct me, Lord!
From Thee, distress'd by Foes, I Guidance beg:
Open, and plain before me, make Thy Way.
- 9 For Truth's a Stranger to their Mouth;
Their inward Parts are Wickedness;
An open Sepulchre their Throat;
Ev'n when their Tongues are speaking fair.
- 10 Pronounce them guilty, O my God!
Let their Devices fruitless prove:
Expell them for their great and mighty Sins;
For they to Thee have very Rebels liv'd.
- 11 Then shall the Souls that trust in Thee rejoice:
In Thee Defence and Refuge they will find.
- 12 For Thou The Just-One, Lord! wilt bless:
And with Thy Favour guard, as with a Shield.

ψ. 12. The Just-One.] Which denotes *The Messiah*, or *Christ*; Him, and all His living Members; the whole Body of which He is the glorious Head. He is to be blessed: and in, and through Him His whole Body; all that by a lively Faith are grafted in Him.

P S A L M VI.

HERE we seem to have set before us the great, and ever-blessed Man of Sorrows, bearing our Sins, and deprecating for us their bitter Wages, while He was Himself, on their Account, labouring under inexpressible Anguish and Agonies. As Head of the Body, therefore, He makes Intercession for it, as for Himself; that it may not be corrected in Wrath: pleading, particularly, His continual Heaviness, and mourning for His very Enemies, v. 1—7. And then, being heard in that he feared, He declares the Sentence which He is to pronounce on all His Enemies—all the obstinate and incorrigible Workers of Iniquity—who must all Depart, and be separated from Him, in sudden, unexpected and dreadful Confusion.—Justly, then, is this Psalm reckoned among the Penitential, as being suited to those penitential Exercises, in which we are to be striving to unite our Spirit with His, and to feel something of that Horror and Anguish of Mind for our Sins, of which He felt the whole unconceivable Burthen; that so we may partake in His precious Atonement, and escape the Sentence He is to pronounce on all impenitent Workers of Iniquity.

- 1 **I**N Anger, Lord! rebuke me not:
Do not correct me in Thy Wrath.
- 2 Have Mercy on me, Lord! for, see, I faint;
Lord! heal me; horrid Dread shakes all my Bones;
- 3 Terrors unknown my very Soul oppress:
And Thou remainest still The Lord;—How long?

4 Re-

ψ. 3. Terrors unknown.] Hebr. *My Soul is mightily terrified*—Words which plainly lead our Thoughts to Him who said *My Soul is exceeding sorrowful, even unto Death*; and therefore intimate that He is to be considered as the Speaker in this Psalm.—

And

- 4 Return, O Lord! deliver Thou my Soul :
Oh ! save me, for Thy Mercies Sake.
- 5 In Death Thou no Remembrance hast :
Who, in the Grave, shall give Thee Praise ?
- 6 My Breath in painful Sighs and Groans I spend :
My Bed I every Night bedew ;
And melt away, upon my Couch, in Tears.
- 7 Mine Eyes with Grief are sunk and worn away ;
With mourning for my Foes, grown dim.
- 8 Ye Workers of Iniquity ! depart :
The Lord my Voice and Tears regards.
- 9 The Lord my Supplication hears :
The Lord my Pray'r will not reject.
- 10 Terrified and ashamed my Foes must fly :
As in a Moment sham'd, and put to Flight.

And Thou art still The Lord; still merciful and gracious, i.e. How long—is it before Thou return, and shew Thyself such to Me?

✱. 5. No Remembrance.] Which in this Place (as the next Line plainly intimates) means joyful Remembrance; or Adoration, Worship and Praise. From all Hope of the Privilege and Pleasure of offering That, Mankind had been for ever excluded, if our Blessed Mediator had not prevailed in His Conflicts with him *who had the Power of Death*, and meant to detain us under it for ever. By this also, therefore, we seem to be assured, that it is this our Blessed Mediator who is here speaking, and making Intercession as the second *Adam*, by whom the Transgression of the First was to be expiated, and Mankind restored to the Hope of entering that blissful Place, where the joyful Work is never-ceasing Praise.—And yet again, by His grieving so passionately for His Enemies, *v.* 6, 7. As also by the Words of *v.* 8, as appears to have been supposed by those who placed in the Margin of our Bibles a Reference to Matth. vii. 23, as being a parallel Place, and denouncing the same awful Sentence.

P S A L M VII.

THE full and strong Terms in which the Person speaking in this Psalm declares his Innocence, and indeed the whole Subject Matter of it, seem to assure us, that, on whatever Occasion David wrote it, the Holy-Spirit led him to use Words which, in their full and most proper Sense, must have been design'd for the Mouth of Him who was perfectly Righteous, and in whose Hands there never was any Iniquity. He therefore, we may at least suppose (having been heard in that He feared in the foregoing Psalm) is here again represented interceding, and begging for His Church, and all its living Members (who from hence are to learn, that as for themselves, so also for the whole Church, they should be begging) Protection from the Attempts of The Enemy, the Accuser of the Brethren, or Satan, v. 1—5. And for the obtaining this, He teaches us to urge, v. 6, 7, the Blessed Hope of a Gathering of the People, or full Conversion of the Nations unto God. And then—having declared the Certainty of a future Judgement, and the Vengeance which will overtake all that continue Impenitent—in a full Assurance that all the True-in-Heart will find Protection and Mercy from God—He promises, for this His Goodness, perpetual Praise.

- 1 **I**N Thee, O Lord my God! I trust:
Preserve, and save me, from my Foes.
2 Left, Lion-like, He tear my Soul:
Devouring it, because I friendless stand.

3 O

¶ 2. Left—he tear.] He whose Agents and Tools they are; who is their Head; and who v. 5. is stiled *The Enemy*, as being such in all Respects, but particularly as being *The Accuser*—of our great Head, and all His living Members, during their Pilgrimage here on Earth. At His Accusations, and at the Defence which

- 3 O Lord my God! if this I've done;
If in my Hands Iniquity there be;
- 4 If by my Friend I've basely dealt;
Or not deliver'd ev'n a causeless Foe;
- 5 Let Th' Enemy pursue, and take my Soul,
Let him my Life to Earth tread down,
And lay mine Honour in the Dust. *Selab.*
- 6 Arise, O Lord! do Thou in Wrath arise,
In this my Enemies o'reflowing Rage:
Waken on my Behalf the Judgement fix'd.
- 7 So shall the People round Thee gather'd come:
Thy Seat on high, for Them, resume.
- 8 The Lord most surely will the People judge:
O Lord! according to my Uprightness,
And my Sincerity, be Thou my Guide.

9 Let

which our gracious Head will vouchsafe to make for all His living Members, v. 3—5. may well be supposed to point.—And as to the Title of this Psalm also (if I may here be indulged in a Conjecture as to the Meaning of it) may not the first Word of it be supposed to point at our present Pilgrimage State? 'Tis render'd *Ode erratica*: and may it not be supposed to mean a *wandering Pilgrim's Song*; or A Song designed for the Pilgrimage State; as well as a Song sung to various Kinds of Musick? Of That we know nothing: but we see it well fitted for such as are constantly exposed to the Malice of the great *Accuser of the Brethren*: that *Ethiopian* (*Cush*—as the Title calls him) who will never *change his Skin*, but for ever continue their Accuser: and who may possibly be called there (not a *Benjamite*, as our Translation has it, but) a *Son*, or *Man of the right Hand*; as being the Place where the Accuser always stood.

¶ 8. Be my Guide.] The Verb here used seems most properly to denote *directing*, *guiding*, or *governing*. Hence those first Governours, or Guides of *Israel* were called *Judges*, and those Statutes, or Laws by which they were to direct their Practice, are called (in Words derived from this Verb) *Judgements*. And as

- 9 Let now all wicked Evil-doing cease :
 Establish Thou The Just-One, God most just!
 Thou Searcher of the Heart and Reins !
- 10 In God, as in a Shield, I fearless trust :
 He ever will the True-in-Heart preserve.
- 11 God is The just and righteous Judge :
 But does not ev'ry Day in Vengeance rise.
- 12 If they turn not, He whets His Sword ;
 He bends his Bow, and has it ready :
- 13 Weapons of Death He then prepares ;
 His Arrows for these Mad-Ones fits.
- 14 Lo ! when a Man is hatching Sin,
 He's then conceiving Toil and Grief ;
 And will at length bring forth a Lye.
- 15 He may keep delving, and be digging Pits :
 But in his Pits Himself shall fall.

16 His

the Verb frequently bears this Sense in this Book of Psalms ; so it seems most proper to take it thus in this Place, where, it having been before declared that The Lord will judge (*jadin*) the People, there will naturally follow (from the Mouth of our merciful Head, pleading His own Uprightness) a Petition for that Guidance which is necessary for the Preservation of His mystical Body, and for His making all Evil-doing to cease ; He being *The Just-One*, or He that was sanctified and sent into the World for that Purpose. As such He says, *v. 9. Stablish The Just-One* ; support Him, i. e. in the Work for which Thou hast sanctified, and sent Him into the World.

†. 11. But does not.] To this Sense the LXX. and Syr. (by different Pointing of the Hebr.) render this Line ; and more agreeably to the Context than the present Reading in the Hebr. represents it.

†. 13. These Mad-Ones.] Hebr. *They who are set on Fire*— by their corrupt Affections, i. e. who will not be turned, but madly pursue them.

The Enemy, the Self-Tormenter, quell.

3 When I the Heav'ns, that Work of Thine, survey;
The Moon and Stars by Thee prepar'd and made:

4 What's mortal Man, that Thou remembrest Him?
An *Adam's* Son, that Him Thou shou'dst regard?

5 Him, for a while, less than the Angels made,
With Glory, and with Honour, Thou wilt crown.

6 The Works Thine Hands have made, 'tis He must
rule:

And all Things see beneath his Feet subdu'd.

7 The Sheep, the Oxen, all and each of these:
With all, and every Beast, in every Field.

8 The Fowls of Heav'n, and Fishes in the Sea;
Those Travellers in the wide Ocean's Roads.

9 Thou great *Jehovah*! our Support and Lord!
How glorious is, in all the World, Thy Name!

ψ. 2. Self-Tormenter.] For the Hebr. Word here used denotes *A Self-Avenger*, and so a Self-Tormenter; as *Satan's* Pride and Malice do most certainly render Him.

ψ. 4. Shou'dst regard.] Shou'dst so regard as to exalt, or raise him to the Dominion over Thy Works.—To appoint, or raise to a Place of Dignity and Authority is an allowed Signification of the Verb here used. And that Man should be advanced to the Honour of ruling the Works of God, is what the Prophet here represents *The glorious Son of Man* admiring.

P S A L M IX.

THE Church is here offering her Praises to her Lord in a joyful Foresight of the Glory, which she has learnt—from His own Words, in the foregoing Psalm—shall be reveal'd, when all Things shall be subdued unto Him, and she is finally deliver'd from all her Enemies, v. 1—3. And this, in v. 4—10, she sees accomplished, and the Desolations wrought by The Enemy, Satan, ceasing for ever; while Christ her Lord sits firm, guiding the World in Righteousness. In a full Assurance of this, she again calls her Children to give Praise, and then prays for its speedy Accomplishment, v. 11—18.

- 1 **T**HEE, Lord! with all my Soul I praise:
I'll tell out all Thy wondrous Works.
- 2 In Thee, triumphant, I'll rejoice:
I'll sing Thy Name, O Thou most High!
- 3 My Enemies must turn their Backs, and fly:
Nay fall, and be before Thy Face destroy'd.
- 4 Thou hast, I own, my Right and Cause maintain'd:
The Throne of righteous Judgement is Thy Seat.
- 5 The Heathen, now, are feeling Thy Rebukes;
The Wicked-One by Thee destroy'd I see:
Their Name Thou hast for ever blotted out.
- 6 O Enemy! thy Pow'r to hurt is gone:
Cities, by thee pluck'd up, are Name-less laid.

7 But,

ψ. 6. Thy Pow'r to hurt is gone.] Hebr. *Desolations cease for ever.* Thou canst no longer do Mischief, or bring Desolations on Earth. Hitherto thou hast been permitted to *root out Cities*: but Christ The Lord is now subduing all Things to Himself, and established for ever, and so all thy Power of doing such Things is gone.—'Tis the Voice of the Church, triumphing over her Enemy, Satan.

- 7 But, see, *Jehovah* sits for ever firm :
His Throne He has for Judgement fix'd.
- 8 His Sway the World in Righteousness will guide :
The People He with Equity will judge.
- 9 The Contrite will in Him a Refuge find :
A Refuge ev'n when *Bozrab's* Days appear.
- 10 And all that know Thy Name on Thee will trust :
For those that seek Thee, Lord ! Thou failest not.
- 11 Sing to *Jehovah*, who in *Zion* dwells :
What He has done among the People tell.
- 12 For He their Blood remembers, and requires :
The Poor-One's Cry He never did forget.
- 13 Have Mercy on me, Lord ! *he said* ;
From those that hate me, see what I endure :
Thou that wilt raise me from the Gates of Death !

14 So

¶ 9. When *Bozrab's* Days appear.] For here, as also in the following Psalm v. 1, I take the liberty to change the Points, and so read the Hebr. *Bozrab*, as supposing both Places to be pointing at those dreadful Times of Tryal which, for the Elect's Sake, must be shortened ; but during which—as well as in all other Times of Tryal—they are here assured of Refuge in their Lord. If we may (and why may we not) thus change the Points, the Hebr. will literally signify *A Refuge for the Times of Bozrab*. And in like Manner in Psalm x. 1, the Prophet's Meaning seems to be, *Why hidest Thou Thyself for* (or, so long as till) *the Times of Bozrab*, or of Thy final Triumphs over Thine Enemies ; suffering evil Men, for the present, to take their Course.—See *Isai*. lxiii. where Christ is represented returning in Triumph from *Bozrab*, after treading the Wine-press, and subduing all His Enemies.

¶ 13. He said.] This is supplied, because this, and the next *ver.* seem to be the Cry, or Complaint of the Poor, before pointed at.

- 14 So shall I all Thy Praises tell,
In Zion's Daughter's blessed Gates :
I shall in Thy Salvation triumph much.
- 15 Into the Pit they dug, the Heathen sink :
Their Net, so closely hid, Themselves has caught.
- 16 In Judgement done, *Jehovah* now is known :
The Wicked-One, by his own Deeds, is snar'd.
[*Higgajon, Selah.*]
- 17 The Wicked must in Hell their Doom receive :
Ev'n all the People who their God forget.
- 18 He'll not the Poor eternally forget :
The Meek-One's Hope shall not for ever fail.
- 19 Arise, O Lord ! let Man his Weakness see :
Before Thy Presence be the Nations judg'd.
- 20 Let them a Guide and Teacher have, O Lord !
Their helpless State make Thou the Nations know.
[*Selah.*]

ψ. 19. Let Man his Weakness see.] Hebr. *Let not Man be strong*: let him not strengthen himself, or be strong in his own Opinion, or as trusting in his own Strength.

ψ. 20. *A Guide and Teacher.*] For here, surely, the *Masoretic* Pointing should be corrected by the LXX, who read *A Larv-giver*, and so a Guide and Teacher; which the Heathen wanted to make them understand that they were *sick*, distempered (as the Hebr. Word implies) and so *helpless Souls*.

P S A L M X.

P S A L M X.

THIS Psalm in the LXX is not divided from the former: Very fitly, at least, it is subjoined, and made to follow it; as it points at the same Things, even the Mysteries of Christ's Kingdom, and the Glory which shall be revealed. It begins with a mournful Complaint of its Delay, and of the sad Corruption of the present World: in which (in Defiance and a Disbelief of God) the Wicked-One, and his Followers are persecuting, and seeking the Destruction of that Guiltless-One, Christ—in His mystical Body, v. 1—11. And then, having prayed that God would lift up His Hand, and break the Power of the Wicked-One, 12—15; it rejoices in a Foresight of its being done, 16—18.

1 **W**HY standest Thou at so great Distance,
Lord!

Why art Thou hid, till *Bozrab's* Days appear?

2 The Wicked-One with Pride the Poor-One hunts;
(Yet in their own Devices they'll be caught.)

3 Mad on his Lusts, The Wicked-One persists;
And, full of Them, rejects and scorns The Lord.

4 The

†. 1. *Bozrab's Days.*] See Note on ver. 9. of the foregoing Psalm.

†. 3. Mad.] Reading the Verb in *Kal*; He is mad, or madly set upon his Lusts. And in the next Line I suppose, as the Margin of our Bible Translation does, that the Word which we render *The Covetous* is to be construed (not as an Accusative, but) as the Nominative, *Et cupidus*. And he, the Wicked-One, who is thus described as (*cupidus*, or) eagerly bent on his wicked Desires (*beres*, valedixit) bids Farewell, takes his Leave, and scorns The Lord.—The Context seems to lead to this Sense.

- 4 The Wicked-One's great Pride considers not :
God's Being he from all his Thoughts removes.
- 5 In sad and grievous Ways he ever walks :
Higher than he will look Thy Judgements stand ;
And so he all his Enemies defies.
- 6 His Heart is saying, I'm for ever fix'd :
For what has ever to my Hurt prevail'd ?
- 7 His Mouth with Cursing, Fraud and Guile is fill'd :
His shameless Tongue does Pain and Guilt conceal.
- 8 Ev'n in the Villages he watching sits :
The Guiltless-One he wou'd, unseen, destroy ;
And waits, with eager Eyes, his Poor-One's Fall.
- 9 As Lions in their Den, he sits conceal'd,
The Poor-One to devour he watches thus :

And

†. 6. For what.] Hebr. *For I have not been in*, or received, any Evil, or Hurt. My Kingdom (of Darknefs) has kept its Ground.—They are the Words of *Satan*, boasting of past Successes.

†. 8. Ev'n in the Villages.] Every where, i. e. as even those little private Places are not secure from his Attempts.—And as this seems to demonstrate whom we are to understand by this Wicked-One ; so The Guiltless-One (*naki*) will denote *Christ*, and *belecab* the Congregation of His Poor-Ones, His meek, afflicted Servants. In like manner, in v. 9. I suppose the Poor-One (*gnani*, the poor, afflicted-one) to be another Character of *Christ* ; whom, if *Satan* could have drawn into his Net, he would most eagerly have devoured (as is implied in the repeated *labtop gnani*, devouring he would have devoured Him.) And again, that *belcaim*, v. 10. are the Congregation of the poor meek Servants of *Christ*, whom *Satan* would labour to make fall (*jidceb, jacob, ve-napal*, conteret, et humiliabit se, ut cadat) into his Clutches, *ba-gnazum-av*, his strong and mighty Paws ; stooping thus, and as it were humbling himself to every Art, for the enslaving our Souls.

- And Him, if drawn into his Net,
 He wou'd with Eagerness devour.
- 10 He bends, and stoops *to ev'ry Art*,
 To make the Poor into his Clutches fall.
- 11 His Heart imagines, God forgets :
 He hides his Face, He'll not regard.
- 12 Lord God! arise; be lifting up Thine Hand :
 Do not the meek and humble Souls forget.
- 13 Why shou'd The Wicked-One blaspheme?
 Why fanfy in his Heart, Thou carest not?
- 14 When yet Thou'rt looking and beholding this :
 For Thou their Pain and their Vexation see'st;
 'Tis in Thine Hand to give *to each their Due*;
 To Thee the Poor their Cause commit;
 The Friendless Thou art wont to help.
- 15 Break but this restless Wicked-One's great Power:
 Thy strictest Search will then no Evil find.
- 16 The Lord for ever, and for ever, reigns :
 The Heathen are, from off His Earth, destroy'd.
- 17 Thou, Lord! hast heard the Poor's Desire :
 Their Heart Thou wilt prepare, and lend an Ear,
- 18 Till Thou the Helpless and the Afflicted save :
 No Terrors then shall Earth-born Man affright.

ψ. 14. Their Pain.] As supposing it to be meant of the Pain and Vexation of the poor afflicted Servants of *Christ*.

ψ. 18. Till Thou save.] Hebr. *to judge*, or *until Thou judgest* — in the Sense the Word is applied to *The Judges*, who were raised up *to save* and deliver *Israel* from their Enemies.

Ibid. No Terrors.] Hebr. *He* (the Wicked-One, i. e. the great Enemy of Mankind, and represented as such through the whole Psalms) *shall no longer terrify Man* (who is Earth-born, or) *of the Earth*. And His Power being abolished, Man will have Nothing to fear.

P S A L M XI.

THE Church is here declaring her Trust in Jehovah, even when the Foundations (of her Hope) may seem to be quite overthrown, and the Wicked are scoffingly saying, What (Good) has The Just One done, v. 1—3. To such their Scoffs her Answer is, Jehovah is in His holy Temple, and on His Throne in Heaven; from whence He is observing all the Ways of Men, and will e're long be rendering to each their due Reward.

- 1 **J**EHOVAH is my Hope and Trust:
And how then say ye to my Soul,
Hence, silly Bird, and to your Mountain fly.
- 2 Yet, see the Wicked bend their Bow,
And have their Arrow ready on the String,
To shoot in secret at the True-in-Heart.
- 3 Ev'n the Foundations scatter'd lye;
And where's the Good, *say they*, The Just-One does.
- 4 *Jehovah* in His holy Temple sits;
In Heav'n *Jehovah* has His Throne:
His Eyes from thence are viewing all;
His Eye-lids ev'ry Son of *Adam* prove.
- 5 *Jehovah* will the very Just-One prove:

The

✧ 3. And where's the Good.] Hebr. *What does the Just-One?*
What has He done, i. e. towards improving, or reforming the
World?—Is not this the Language of our present Freethinkers
and Infidels?

✧ 5. Will The Just-One prove] By rendering thus, literal-
ly, in the Future, we have a plain Prediction of the Sufferings

The Wicked-One, Him that Injustice loves,
He from His very Soul abhors.

6 Hot burning Coals He'll on the Wicked pour,
Brimstone and Fire, and horrid Storm:
Such is the Cup for Them prepar'd.

7 For in The Just-One we *Jehovah* see;
And Righteousness is what He loves:
What's Right His Countenance beholds.

with which *Christ* was to be exercised and proved, both in Himself, and in the Members of His mystical Body. And had this been considered by a late learned Critic, he would have spared his Emendation (which must be confessed surely to be a Corruption) of this Text: where, The Just-One is opposed to the Wicked-One, in the next Line, The Just-One was to be exercised, indeed, and in that Way proved by *Jehovah*: but *the Wicked-One*, i. e. that Lover of Violence and Injustice, who delights in robbing God of the Love and Service of His Creatures, His Soul abhors; and will give to Him, and all his Followers, the Portion of their Cup, or the due Reward of their Deeds.

† 6. Hot burning Coals.] See Lowth's *Prælect. de sacrâ Poesi*—p. 80, where he seems to have proved that the Word here commonly rendered *Snares*, should rather be thus rendered and understood; and so it is in the Margin of our Bible Translation.

† 7. For in the Just-One we *Jehovah* see.] Hebr. *For the Just-One is Jehovah*. So it may be, and, according to strict Grammatical Propriety, should be rendered, as the Words here stand, with *zaddik* before *Jehovah*. For this (as they that understand the Hebr. Language will confess) is most properly rendered, *The Just-One is Jehovah*. And that this was really the Prophet's Meaning seems to be proved by the Connection of the Words, and by their being introduced by the illative Particle, *For*: since it is because *Christ* is *Jehovah*, as well as *Son of Man*, (and as both, the appointed Judge of Quick and Dead) that when His Members have been sufficiently tried and proved, He will be shewing that He is *Jehovah*, and loves only Righteousness, by giving the Wicked their due Reward.

P S A L M XII.

THE Beginning of this Psalm is lamenting the Decrease of Christ's faithful Servants, and the great Corruption of the World—in the latter Days, especially. But there follows an Answer from God, that He will arise, destroy all proud Boasters, and give Refreshment to the Meek. In this Answer of God the Church rejoices, in full Assurance that He will remember, and make it good; but still laments that—in those dreadful latter Days, especially—the Wicked shou'd walk uncontrouled.

1 **H**ELP, Lord! Thy Servants now are much
reduc'd :

For few of *Adam's* Sons are faithful found.

2 Each with his Neighbour utters Vanity :
With Lips of Guile, and double Hearts they speak.

3 The Lord will all such Lips of Guile destroy :
With all the boasting, Self-exalting Tongues.

4 Who say, What we have spoke shall all be done :
Our Lips shall give the Law; What Lord have we?

5 The Meek in their Oppressions to relieve;
To ease the Grievs and Sighing of the Poor,
I will arise—such are The Lord's own Words—

All

✧ 1. Thy Servants are reduc'd.] Hebr. The Holy-One (*hafsid*) is failing. He, i. e. whom Thou didst sanctify and give to be the Head over all Things, for His Body, the Church, is now failing, decaying, and much reduc'd in That His Body: and that because the Members of it are failing, falling off, and there are so very few of *Adam's* Sons now faithful unto Thee, that if The Son of Man should now come, *Will He find Faith on the Earth?*

All these I under my Protection take :
From Me Refreshment they shall find.

6 How shining are the Words The Lord thus speaks ?
Bright as the Silver from its Dross well purg'd,
By passing often the refining Fire.

7 Thou wilt be ever mindful of them, Lord !
Him from this Generation Thou'lt preserve :

8 The Wicked ev'ry where are walking uncontroul'd :
Thou sitt'st above, and *Adam's* Sons regard Thee
not,

ψ. 7. Wilt be mindful.] Hebr. *wilt observe, or keep in Mind*
—the foregoing Words, or Promises.—And Him (every Meek
One) *Thou wilt preserve from this Generation*; i. e. from the
Ways of this wicked World.

ψ. 8. Walk uncontroul'd.] Hebr. *jithallacun*—they walk
themselves, or as if they had all to themselves, and no one could
controul them.

Ibid. Thou sitt'st above.] Reading (not *be-rum*, but) *be-ram*,
as One on high : and reading also (with Mr. Mudge) the next
Word as a Verb, *zalota*, from *zul* to make light of, or despise.
And then the Sense will be, *As one on high*, or because Thou art
sitting above, and out of Sight, *Thou art little regarded by Adam's*
Sons. For the rendering of v. 5. See *Thoughts on the Hebrew*
Titles, p. 22.

P S A L M XIII.

'TIS The David, surely, the gracious Head of the Church,
who, in Behalf of that His mystical Body, and while He
was preparing to taste for it the Sharpness of Death, is here
represented interceding and making Supplication for its De-
liverance from the Insults of Satan, and the Dominion of
Death, by His own rising to Life again, v. 1—4; and then
joyfully

joyfully expressing—as Man—His firm Trust in the Power and Goodness of His mighty Guardian, The Lord most High.

1 **A**H, Lord! how long? Must I be still forgot?

How long wilt Thou be hiding thus Thy Face?

2 How long, by painful Doubts and Fears oppress'd,
Must I this Load of Grief, ev'n daily, bear?
The Enemy, how long must He insult?

3 Look down and answer me, O Lord my God!
Lighten mine Eyes, lest they in Death be clos'd:

4 Lest, "I've prevail'd", shou'd be my Foe's proud
Boast;

And all my Enemies my Fall insult.

5 But I Thy Mercy never will distrust:
My Heart in Thy Salvation shall rejoice.

6 I'll sing unto The Lord, my Guardian He:
I'll ever praise The Name, The Lord most High.

* 6. My Guardian He.] Hebr. *gamal gnal-ai*, He is, as it were, my *nursing Father*, and so has engaged to be my Protector,

P S A L M XIV.

THE Prophet is representing here, v. 1—3, the deplorable Folly and Corruption, which the Fall of Adam brought upon all his Posterity, both Jews and Gentiles—agreeably to what we read, Rom. iii. 9—12.—In v. 4. He introduces God rebuking their Ignorance, and the Violence which was often used towards such as were striving against that Corruption,
whom

whom He therefore vouchsafes to call His People. After which, v. 5—7, he has a Foresight of the Terrors and Confusion which will befall such Oppressors of God's People; and prays for the Coming of Christ, under the Character of the Salvation of Israel, i. e. of Him who was to deliver the Israel of God, even all His faithful Servants, from that Captive State—or Bondage of Corruption—under which Mankind is now labouring; and so to restore them to the glorious Liberty of the Children of God.

1 **F**OOLS, in their Heart, are saying, There's no God:

Corrupt they are, and hateful in their Deeds;
Not one there is, that's truly doing Good.

2 On *Adam's* Sons The Lord from Heav'n look'd down,

To see who understand, and God regard.

3 But all are gone astray, and all unclean:
No one is doing Good, not even one,

4 These Evil-Doers, know they not?

My

ψ. 1. Fools.] Hebr. *The Fool*; every Fool, every wicked Man, i. e. every one that continues under the Power of that Corruption which *Adam's* Fall brought into the World.

ψ. 4. Never own The Lord.] Hebr. *lo karau*, they did not proclaim, confess, or own *Jehovah*.—And supposing *Jehovah* to denote particularly here (as it often does elsewhere) God the Son, or *Christ* (whom neither *Jews* nor *Gentiles* would proclaim, or own to be *Jehovah*; but opposed and oppressed His People) we may possibly see the Reason, why what is here, They called not on or did not own *Jehovah*, is in the parallel Line of *Psal.* liii, They called not on, or did not own God. It may be, perhaps, because *Psal.* liii. (as is observed in the Argument of it) points at the latter Days, or those *Times of Antichrist*, when Iniquity

My People they, as Bread, devour :
And never call on, never own The Lord.

- 5 Lo, there, behold ! their Fears are great :
And is there not a Cause to fear,
When God The Just-One's Seed protects ?
- 6 The Counfel of the Poor ye have despis'd,
Because He only on The Lord relies.
- 7 Oh ! that, from *Zion*, *Israel's* Saviour came !
His People's Captive-State when *Jovab* turns,
Jacob shall triumph, *Israel* shall be glad.

quity shall so far abound, that Men will live quite profane, and neither call on, nor own any God.—And so also, when it is said here *Jebrovab* looked down,—but in *Psal. liii. God* looked down—it may be designed to intimate that *Christ* (here in this *Psal. xiv.*) looked down, and beheld with Compassion that sad Corruption of the World, which required His coming to reform it. But when it shall appear, by a yet greater Corruption prevailing under *Antichrist*, that the Mercy of His Coming is quite perverted, and Men are grown altogether profane; the Prophet may be supposed to represent God the Father looking down, and at length arising to scatter all His Son's Opposers—as that *Psal. liii.* speaks.—They who look with humble Reverence into the Oracles of God, believing them to be truly such, and every where suggesting something awful, and calling for our most devout Attention, will be considering how far this deserves any Notice.

♪. 5. And is there not.] Reading here, with the LXX. and as in the parallel Place of *Psal. liii. lo bajab pabad*, but Interrogatively, as the Context in both Places seems to require : See *Harris's Essay on Isai. liii. p. 178.*

Ibid. The Just-One's Seed.] Hebr. *dor zaddik*, The Generation, Race, Progeny, or Offspring of The Just-One; or the true Children and Servants of *Christ*.

P S A L M XV.

THE Church is here, v. 1, humbly enquiring of her Lord, whom He will admit to dwell in His Tabernacle, when He comes to turn the Captivity of Jacob? and, in the following Lines, she receives His gracious Answer.

1 **W**HO in Thy Tabernacle, Lord! shall
rest?

Who there, upon Thy holy Hill shall dwell?

2 Whose Ways are upright, and whose Deeds are just:
Who Truth is speaking from his Heart.

3 Whose Tongue backbiting Tales avoids:
Who never does to any one a Wrong?
Nor suffers any Man t' abuse his Friend.

4 Low, and of little Worth, he thinks Himself;
But honours all that fear The Lord:
Tho' swearing to his Hurt, he changes not.

5 No griping Usury will He receive;
Nor any Bribe against the Guiltless take:
Who such Things does shall never fall.

† 3. To any one.] Hebr. to his *Friend*, or *Neighbour*—nor bears, suffers, or endures a *Reproach* to be cast upon him, without endeavouring to wipe it off, and vindicate him.—But here the Words *Friend*, or *Neighbour* denote, according to the Doctrine of Christ, every Man.

P S A L M

P S A L M XVI.

OUR King is speaking here, said St. Austin: and well he might upon the Authority of St. Peter, and St. Paul, who, in Acts ii. and xxv, are plainly teaching us, that the Person speaking in this Psalm is the Blessed Man Christ Jesus. Him, therefore, with humble Awe and Reverence, we are to behold begging here, as Man, Support in that great Work for which He came into the World, v. 1—3; foreshewing and lamenting, v. 4, the Sorrows of those that run after another God: declaring, v. 5—7, His Delight in His Heritage, the Church, and His Submission to that bitter Cup, which He was to drink for its Redemption. And then, 8—11, His Assurance of Resurrection and a Fulness of Joy for evermore.

- 1 **D**O Thou preserve me, O my God!
For Thou alone art all my Hope.
- 2 Thou—to The Lord I say—art my Support,
My Goodness is from Thee deriv'd.
- 3 For those Thou'lt sanctify on Earth 'tis given;
And they, ev'n they in whom Thy Graces shine,
Have all my Heart, and all my Love engag'd.
- 4 Their

†. 2. I say.] Thus the LXX. and Syr. read (and rightly sure) in the first Person. I say to Jehovah *Adon-i attab*, Thou art my *Adon*, my Support, or Upholder; *my Goodness is from Thee*; so Chald. and Syr. have it. And this Sense the Hebr. also seems to bear in the *Elliptical* Way, thus, *tobat-i*, My Goodness! shall I mention That? *bal*, by no Means; it is *gnat-eca* all to be ascribed to Thee. And it is *le-kedoshim ba-arex* (placing a Comma there) for those that are sanctified on Earth; *hemmah ve-addire*, They, even the excellent, or Illustrious-Ones—those whom Thou by the Power of Thy Grace shalt make to excell—all my Delight is in Them.

- 4 Their Sorrows will be multiplied,
 Theirs, who with eager Zeal another seek :
 My Blood with their Libations I'll not join ;
 My Lips no Mention of their Names shall make.
- 5 O Lord ! my Heritage and Cup's from Thee :
 My Lot, by Thee bestow'd, do Thou maintain.
- 6 My Charge in what is most delightful lies :
 My Heritage is fair and goodly made.
- 7 The Lord be blest'd, sweet Counsel He imparts :
 My very Troubles useful Lessons teach.
- 8 Mine Eye is ever on *Jehovah* fix'd :
 While He my Right-Hand guards, I cannot fall.
- 9 Therefore my Heart is glad, my Tongue shall sing :
 My Flesh shall rest, *yea ev'n in Death*, secure.
- 10 My Soul in Hell Thou wilt not leave :
 Thy Holy-One must not Corruption see.
- 11 To me Thou wilt the Path of Life reveal :
 Fulness of Joy Thy Presence gives ;
 At Thy Right-Hand for ever Pleasures flow.

†. 4. Their Sorrows.] The Sorrows of those who refuse the Sanctification offered by this our Blessed Mediator, and run after any other. Their Libations (He says) *bal affic* I will not sprinkle *mid-dam* with (my) Blood ; nor shall my Lips *make Mention of their Names*, or any Intercession for the Acceptance of their Services.

†. 7. My very Troubles.] Hebr. *Even the Nights* (by which the dark and gloomy Times of Trouble are often denoted) *will instruct me ciljot-ai*, quoad renes, in my inward Parts—my Mind, or Affections.—He speaks as Head of that Body which often needs Erudition, or Instruction from Troubles.

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P S A L M XVII.

THE Blessed Man Christ Jesus (*in the Name, and as Head of the Church*) is here also represented making Supplication, *ſ. 1—3*; profeſſing, for the Reformation of Mankind, to watch the Ways of The Deſtroyer, *ſ. 4*; praying to be upheld and preſerved from the Wicked, *ſ. 5—15*; deſiring only a Renewing of the Divine Image—in the Members of His myſtical Body; which, becauſe it is His Body, He begs as for Himſelf.

- 1 **O** THOU *Jehovah*! God of Mercy! hear;
To theſe my earneſt, loud Complaints attend:
Thine Ear to this my humble Pray'r incline;
It does not from diſſembling Lips proceed.
- 2 Be Thou my Judge; do Thou the Sentence give:
Thine Eyes what's kind and gracious will regard.
- 3 By Thee my very Heart's ſearch'd out and prov'd;
By Viſitations in the Night 'tis tried:
No evil Thoughts, Oh! may'ſt Thou find:
Nor let my Mouth by any Means offend.

4 At

ſ. 1. God of Mercy.] Hebr. *zedek*, which often (eſpecially when applied to God) denotes Goodneſs and Mercy, and ſeems here to be put abſolutely, and to denote Goodneſs in the Abſtract; and in that View is here rendered *God of Mercy*! Thou who art all Goodneſs—the Author and very Eſſence of Mercy! Or, perhaps, it is here uſed as an Adverb, and ſignifies graciously; and the Line may be read, *O Thou Jehovah! of Thy Goodneſs, hear.*

ſ. 2. What's kind.] Hebr. *equitable Things*, inclining to Favour and Mercy.

ſ. 3. Evil Thoughts.] For the LXX. and Syr. appear to have read, not a Verb, but a Noun, ſignifying Wickedneſs, or

D

wicked

- 4 At Thy Command, Men's Doings to reform,
I The Destroyer's Ways have strictly watch'd.
- 5 Make me walk firm and steady in Thy Ways :
Let not my Feet or slip, or tread awry.
- 6 To Thee I call, for Thou, O God! wilt hear :
Incline thine Ear, and these my Words attend.
- 7 Thy wondrous Goodness, Grace and Love, display,
O Thou, who ev'ry Soul that flies to Thee,
From all Opposers of Thy Hand will save.
- 8 Me, as the Apple of Thine Eye, preserve :
Oh! keep me, shaded by Thy Wings, secure
- 9 From wicked Men, who my Destruction seek ;
My Soul's sworn Foes, who ev'ry Place beset.
- 10 They, in their Riches, rest themselves secure :
And therefore speak with an insulting Pride.
- 11 Oh! help me now, for they have hemm'd me in :
And watch to lay me flat upon the Ground.

12 They

wicked Imaginations. And to render thus, in the Way of Petition, seems most agreeable to the Context, and the Title, which calls the Psalm *A Prayer*.

ψ. 4. Men's Doings to reform.] Hebr. *For the Works of Men*—i. e. for their Reformation,—at Thy Command (so I render *bedabar sifte-ca*) I have watched, or observed the Ways of The Destroyer. And that I may do it successfully, *Make me walk firm*—They are the Words of the great Captain of our Salvation.

ψ. 10. In their Riches.] Hebr. *in their Fat*—which seems here to be put, figuratively, for Substance, or Riches—*they are inclosed*—and so live wrapt up, as it were, safe and secure.

ψ. 11. Oh! help me.] Reading *asre-ni*, assist me, prosper me, send me good Success—which seems to answer best to the following *sebabu-ni*, and makes the Sense plain, and the Construction easy.

- 12 They watch as Lions for their Prey athirst :
As the Young Lions, close in Covert laid.
- 13 Arise, O Lord ! prevent him, cast him down :
Let Thy strong Sword, against The Wicked-One,
Thy Hand, O Lord ! from Men, my Soul defend :
- 14 From worldly Men, who choose their All in Life :
Tho' Thy hid Treasures all their Hopes outbid.
- 15 Who all their Happiness in Children place :
And needless Treasures for their Offspring leave.
- 16 Let Me in Righteousness Thy Face behold :
Raise up Thy Likeness, and I ask no more.

ψ. 13. Let thy Sword.] I here follow our Bible-marginal-Translation, which is *Deliver my Soul, from the Wicked, by thy Sword—from Men, by thy Hand.*

ψ. 14. Who choose their All.] Hebr. *whose Portion is in* (this) *Life*; i. e. receiving here their good Things, and looking no further—*tho'* with Thy hid Treasures *Thou wou'dst fill their Bellies*; i. e. satisfy their largest Desires, and give them more than they can conceive, if they would but raise their Hearts to these Thy hidden, heavenly Treasures.—And for Examples of rendering the Copula by *And yet*, or *Tho'*, see *Jerem. v. 22*, and *Zech. xii. 3*.

ψ. 15. Their Happiness in Children place.] Hebr. *they are satisfied with Children*; thinking of no greater, or higher Satisfaction than Numbers of Children, or Servants—in which the Riches of former Times, in a great Measure, consisted.

Ibid. Needless Treasures.] Hebr. *jitr-am*, their Superfluities.

P S A L M XVIII.

THE Deliverances and Victories of King David might be the Occasion on which he wrote this Psalm; but, in the Words of it, we may plainly see it was designed—by The Spirit—to raise our Thoughts much higher; even to the Triumphs of his great Root and Offspring The David, or Christ, on His obtaining the Deliverance He prays for in the foregoing Psalm, and conquering finally—both in Himself, and His mystical Body also—all the Powers of Death and Hell. He began to triumph over them by His own Resurrection, when there was a great Earthquake—pointed at here, y. 7. Earthquakes also, both natural and political, or great Shakings both in the Body of the Earth, and in the State of Kingdoms and of the World also, we are taught to believe, will be the Forerunners of His final Conquest at the Resurrection of the Just. And these also seem to be pointed at in the following Parts of the Psalm; in which we see Him going forth, as it were, conquering and to conquer, till His Lamp is made to shine; His Enemies—the Jews particularly, tho' calling on Jehovah—destroyed; and the People He knew not, among the Heathen Nations, obey Him. For these Things He is here calling His Church (among the Nations particularly, y. 49) to anticipate the Joy prepared for her at the Resurrection of the Just, and to be offering Now—in His own Words, as it were—the most affectionate Praise, by leading the Prophet to begin this Divine Hymn with a Word of which it is not easy to express the full Force; but which I endeavour to express, by supposing him to say,

1. **W**ITH all my Soul I love Thee, Lord! my Strength!

2 The Lord is my Support, and strong Defence;
My Saviour, my Deliv'rer, and my God;

My

- My Rock, my never-failing Hope, my Shield;
My Horn of Safety, and my Refuge sure.
- 3 With thankful Praise, I'll sing *Jehovah's* Name:
And then my Enemies I need not fear.
- 4 The Waves of Death redoubled their Assaults:
The Floods of *Belial* waken'd all my Fears.
- 5 The Pains of Hell on ev'ry Side appear'd;
The Snares of Death were all around me spread.
- 6 *Jehovah* I, in this Distress invoc'd;
Loud and strong Cries I offer'd to my God:
From His high Temple He has heard my Voice:
My loud Complaints have reach'd His Ear.
- 7 Astonish'd Earth did quake and tremble:
The Hills from their Foundations shook;
They, at His Indignation, trembled much.
- 8 Smoke, in His Anger, sprung on high:
And Fire before His Face devour'd,
With red-hot, brightly-glowing Coals.

9 And

†. 3. I'll sing *Jehovah's* Name.] The Verb here used signifying not only to *invoke*, but also to *publish* or *proclaim*; this latter Sense seems to have been intended by the Prophet here.— And the rather, as proclaiming, or singing Praise to The Name of The Lord, is a most effectual Way of imploring and obtaining His Mercy.

†. 4. Waves of Death.] So it is read 2 *Sam.* xxii. 5.—And these Waves *apapu-ni*, came on *ap, ap*, again and again, repeating their Assaults.

†. 8. Red-hot Coals.] A Fire which barely *kindles* Coals is nothing extraordinary. The Word here used therefore must be supposed to imply more.

38 . P S A L M XVIII.

- 9 And, see, He bows the Heavens, and descends :
Beneath His Feet Darknefs, and Tempefts swell.
- 10 A *Cherub* bears Him, with fuch wondrous Speed,
He rides as flying on the Wings of Wind.
- 11 Darknefs, all round Him caft, His Cov'ring is ;
On ev'ry Side, as a Pavilion, fpread,
In Waters, and the thickeft Clouds of Heav'n.
- 12 Before Him goes a Splendor, fhining-bright ;
So bright, His Clouds all fly away ; *and lo !*
Hailftones with Coals, but glowing-dreadful,
mix'd.
- 13 And now *Jehovah* thunders in the Heav'ns :
The Higheft iffues forth His Voice ;
His Hailftones alfo, and His fiery Coals.
- 14 His Foes before His Arrows fcatter'd fly :
Their trembling Flight His darted Lightnings
urge.
- 15 And, lo ! the great and deep Abyfs appears :
The World's Foundations ftand difclos'd,
At Thy Rebuke, O Lord !
The ruftling Blaft of Thy indignant Wrath.
- 16 From His high Seat He fends, and Me He takes,
He draws, from all thefe mighty Floods.
- 17 From my ftong Foes He refcues me ;
From all that hate me *I deliver'd ftand ;*
Tho' they as ftonger far than I appear'd,

18 On

* 9.. Darknefs and Tempefts.] Hebr. *gnarapel*, which the LXX render *A Tempeft* Deut. iv. 11, and v. 22. It feems, therefore, to denote Darknefs attended with Tempefts.

- 18 On every Side, in my Distress, they press'd :
But in *Jehovah* sure Support I found.
- 19 To Ease and Liberty He brought me forth :
He set me free, and His Acceptance prov'd.
- 20 The Lord does thus my Righteousness reward .
The Cleanness of my Hands He thus returns.
- 21 For Ways He loves my Feet have ever trod :
Nor do I, Sinner-like, my God forsake.
- 22 I keep my Eyes upon His Judgements fix'd :
His Statutes never to reject resolv'd.
- 23 To Him, entirely, I devoted live :
And guard from all Iniquity my Heart.
- 24 And, lo ! according to my Righteousness,
The Pureness in my Hands beheld,
The Lord a gracious Recompence bestows.
- 25 Thou to the Merciful wilt Mercy grant ;
And to the Perfect perfect Love extend :
- 26 Unto the Pure Thy Purity wilt prove ;
But the Perverse Thy mighty Arm must feel.
- 27 For Thou the meek and humble Souls wilt save :
And teach the lofty Eyes Humility.
- 28 A Lustre to my Lamp Thou, Lord ! wilt give :
My God will make my Darkness shining-bright.
- 29 Thro'

ψ. 19. His Acceptance prov'd.] Hebr. *bapez bi*, In me He was *well pleased*—Words which seem to point at the Voice from Heaven, *In Thee I am well pleased*.

ψ. 26. The Perverse thy Arm must feel.] Hebr. *Thou wilt contend with the Perverse*.—And in the foregoing three Lines, though the Translation is not literal, the Sense I hope is expressed.

40 P S A L M XVIII.

- 29 Thro' Hosts I shall, by Thee supported, run :
And scale, thro' Thee my God, the highest Wall.
- 30 He is The God, Perfection is His Way :
The Word, The Lord is tried, and fully prov'd.
He's found by all, whose Hope He is, a Shield,
- 31 For, Who is God, except The Lord ?
Or, Who a Rock, besides our God ?
- 32 He is The God ; He girds me round with
Strength :
And to my Ways Perfection gives.
- 33 Swift, as the nimble Harts, He makes my Feet ;
And on my high-rais'd Seat will keep me fix'd.
- 34 My Hands to fight, 'tis He instructs
My Arms, thro' Him the firm steel'd Bow have
broke.
- 35 The Shield of Thy Salvation's my Defence :
By Thy Right-Hand supported, firm I stand ;
And Greatness, thro' Thy Favour, shall obtain.
- 36 Room for my Goings Thou'lt provide :
Nor will I fear a slipping Foot.
- 37 My Foes I shall pursue, and overtake :
Till they're destroy'd I'll not return.
- 38 I'll pierce them so, they shall not stand ;
But fall, beneath my Feet subdu'd,
- 39 For Thou my Loins with warlike Strength wilt
gird :
And my Opposers humble and subdue.
- 40 My Foes, in shameful Flight, shall turn their
Backs :
And none that hate me shall my Hand escape.
- 41 Tho'

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- 41 Tho' loud they call, they'll find no Saviour nigh:
The Lord they'll name, but still no Answer gain.
- 42 As Dust, the Sport of Winds, I'll beat them small:
As Dirt about the Streets, I'll make them vile.
- 43 For Thou wilt make this People's Opposition vain;
And place me o'er the Heathen-Nations Head:
The People I've not known shall Homage pay;
- 44 They'll hearken to me with a ready Ear.
Only The Stranger's Sons will Liars prove;
- 45 The Stranger's Sons will fall away:
And in their Prisons trembling lie.
- 46 *Jehovah* lives; and blessed be my Rock:
Exalted be the God of my Salvation.
- 47 He is the God by whom I am aveng'd:
The People, by His Word subdu'd, shall yield.
- 48 O my Deliv'rer from mine Enemies!
Thou'lt raise me, spight of my Opposers, high;
Spight of the Man of Violence, preserve.

49 For

†. 43. This People.] The People hitherto spoken of, or the *Jews* (and in 2 Sam. xxii. 44. they are accordingly called *My People*) whom He had taken for His peculiar People, neglecting, as it were, the Heathen; who are therefore said to be the People He had not known, but who were at length to be called in, and made His People.

†. 44. The Stranger's Sons.] Called, *Matth. xiii. 38, Children of the Wicked-One*; who bears this Character of *The Stranger* also, as being estranged, or alienated from God and all Goodness; and who is often also, as below †. 48, called *The Man of Violence*, as being from the Beginning *A Murderer of Souls, A Thief and a Robber*, and the Author of all the Violence and Mischief which is committed in the World. His Children here, therefore, denote those Self-deceiving Souls, who, though at first they seem to receive the Word with Joy, yet in Time of Temptation fall away, prove *Lyars*, or false to their Profession, and will therefore tremble in their everlasting Prisons.

49 For This among the Nations I will praise Thee,
Lord!

For This my Songs shall magnify Thy Name;

50 Who great Salvations on His King bestows;
And graciously with His Anointed deals;
With *David* and his Seed for evermore,

P S A L M XIX.

THE Prophet here is proclaiming the Divinity of Christ. He is that Shining-forth of The Father's Glory (and in other Places stiled, emphatically, The Glory) by whom He made all Things, and whose Power we are here called to consider and admire, in those Works of His Hands, the Heavens and Firmament. From the material Sun, therefore, we are to be raising our Thoughts to that glorious Sun of Righteousness, for whom there really is a Tabernacle fixed in the Heavens; and who graciously came forth rejoicing, as a Mighty-One; prepared to enlighten all the dark Corners of the Earth, and to deliver that All-perfect Doctrine, or Law, which enlightens the Eyes, and converts the Soul. By the Consideration of which the Prophet here leads us to beg Mercy for our manifold, unobserved, and therefore to us secret, Wanderings and Transgressions of it; a Deliverance also from presumptuous Sins, and such a Measure of Grace as may render both our Words and Thoughts acceptable to our mighty and merciful Redeemer.

1 **G**OD's Glory yonder Heavens are proclaiming;
What He can do That Firmament declares.

2 Day

ψ. 1. Are proclaiming.] i. e. Are declaring, who that Person stiled *The Glory* is: that He is very God, as having made Them, and all Things. And that this Title *The Glory* denotes the Son of God, or Christ, we seem to have full Proof, as from

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- 2 Day unto Day the awful Truth relates :
Night unto Night the same, as known, repeats.
- 3 They use no Speech, nor any Words ;
No Ear their Voice has ever heard ;
- 4 Yet is their Sound o'er all the Earth diffus'd ;
And the World's Ends to know their Language taught.
- 5 The Sun's bright Tabernacle there He fix'd :
He as a Bridegroom from his Chamber comes ;
Glad, as a Mighty-One, to run his Course.
- 6 His Going-forth the End of Heav'n beholds ;
His Compass to its utmost Bounds extends ;
And his reviving Heat all Nature feels.
- 7 All-perfect is the Doctrine of The Lord :
It works Conversion in the Soul.
Sure is the Testimony of The Lord :
Whom it persuades it renders wise.

8 Right

Psal. xxiv. 7—10, and xxix. 3, and many other Places in the Old Testament, so also from several Passages in the New, particularly in Jam. ii. 1, where the Words literally rendered are, Have not the Faith of The Lord Jesus, The Glory, with Respect of Persons. This Sense, indeed, is a little obscured in our Translation, which supplies and renders The Lord of Glory ; but in the Vulg. Latin, and the Interlin. Vers. it is as it ought to be, The Glory. The Prophet's Design here, therefore, seems to have been to represent Christ, The Messiah (though condescending to become—as He is often in other Parts of this Book described—a Man of Sorrows, yet) as that Glory of the Father who made the Heavens, and shines forth in all the Works of Nature ; and who therefore is very God. And indeed if we read the Words cabod, &c. (as they seem to stand) in Apposition, the literal Rendering is, The Heavens declare The Glory to be God.

ψ. 7. Whom it persuades.] Hebr. *The Guileless*, persuadable Souls.

- 8 Right are the Statutes of The Lord :
 They give Rejoicing to the Heart.
 Pure are the Precepts of The Lord :
 They yield Enlightning to the Eyes.
- 9 Fearing The Lord brings Puren^{ess} *to the Soul* :
 'Twill keep it stedfast, and for ever firm.
 The Judgements of The Lord are very Truth :
 They're altogether right and just.
- 10 Far above Gold they our Affections claim :
 Above ev'n Treasures of the finest Gold.
 With Them, for Sweetness, Honey mayn't com-
 pare :
 No, not the Drops the Honey-comb distills.
- 11 By Them Thy Servant, now enlighten'd, owns,
 The very keeping them is great Reward.
- 12 *But, oh!* Who all his Wandrings can discover ?
 My Soul from Unobserv'd-Ones cleanse.
- 13 Thy Servant from presumptuous Sins deliver ;
 To Their Dominion leave me not ;
 That Uprightness I may attain ;
 And be from great Offences pure.
- 14 And let the Speeches of my Mouth,
 The Musings also of my Heart,
 Be always such as Thou'lt accept,
 O Lord! my Rock, and my Redeemer!

P S A L M XX.

THE Prophet here (says St. Austin) is to be supposed speaking, as it were, to the Blessed Man Christ Jesus; assuring Him, by the Holy Spirit, that The Lord would hear Him, in that great Day of His Trial, when He was to struggle with the Enemies of our Salvation, and to offer Himself as an whole Burnt-Offering, on the Altar of the Cross, v. 1—5; of which, in the Person of the Church, he expresses the fullest Assurance, and declares it to be the Ground of all our Hope and Trust, v. 6—8; adding then a Petition to God the Father, that He would preserve this our Blessed King, as our Helper, or He that will assuredly hear us when we pray.

1 **T**HE Lord will hear Thee in the evil Day :
The Name, the God of Jacob, Thee will
save.

2 Help from the Sanctuary He will send :
And powerfully, from Zion, Thee sustain.

3 He will remember all Thy Offerings :
And Thy Burnt-Sacrifice accept. *Selah.*

4 What Thy Heart wishes He will grant :
And all Thy Purposes fulfil.

5 In Thy Salvation we shall triumph much ;
And make The Name, our God, our Boast :
All Thy Petitions will The Lord perform.

6 With

v. 1. Will hear.] The Verbs in this, and following Lines also, being Future, are leading to this Way of rendering in the Future, rather than in the Imperative, or precatory Way. And thus taken, they shew the Reason also of the Prophet's Assurance, as expressed in v. 6—9.

- 6 With full Assurance now I know,
 The Lord will His Anointed save.
 He'll hear Him from His holy Heav'n :
 His Right-Hand's Might in strong Salvation
 prove.
- 7 In Chariots some, and some in Horses trust ;
 We in the Name, The Lord our God.
- 8 They are brought down, and fallen lie :
 But we are ris'n, and stand confirm'd.
- 9 Do Thou, O Lord ! The King preserve :
 Our Pray'rs with Him will sure Acceptance find.

ψ. 9. Our Pray'rs with Him.] Hebr. and Syr. *He* (even that ever-blessed King of Israel, The Messiah) *will bear us* ; will be our never-failing Advocate, and, as being touched with a Feeling of our Infirmities, will lend a favourable Ear to our Petitions.—And to this Sense our Bible-Translation, *Let the King bear us when we call*, is leading us.

P S A L M XXI.

THIS Psalm also is for The King, the Messiah, or Christ ; declaring the Joy and Glory of His Kingdom, and its being set up as an everlasting Blessing ; His final Triumphs also, and the Destruction of all His Enemies.

- 1 **T**HE King, O Lord ! shall in Thy Strength
 rejoice :
 Triumphant He'll in Thy Salvation stand.
- 2 Thou grantest Him his Heart's Desire :
 And what He asks withholdest not. *Selah.*
- 3 Thy choicest Blessings will around him flow ;
 A Crown of purest Gold His Head adorn.

- 4 Life He has ask'd, and from Thy Gift obtain'd :
A Length of Days thro' all Eternity.
- 5 In Thy Salvation, high in Glory rais'd,
With Majesty and Honour deck'd, He'll shine.
- 6 Blessings for ever Thou'lt thro' Him convey :
And make Him joyful with Thy Presence—Joy.
- 7 As only on The Lord the King relies ;
The Goodness of The Highest keeps Him safe.
- 8 Thy Hand will find, and meet with all Thy Foes :
None of Thy Haters shall Thy Right-Hand scape.
- 9 A fiery Furnace shall their Image prove,
Soon as Thy Presence shall appear :
The Lord in Wrath will all of them consume ;
As Fuel they a Fire unquench'd shall feed.
- 10 Thou'lt root up from the Earth their Fruit ;
And from the Sons of Men their Seed.
- 11 A grievous Mischief they for Thee devise ;
They've laid their Plot, but have not Pow'r to do't.
- 12 Thou'lt drive them frightened, in Confusion, back :
And, in their Sight, upon Thy Remnant build.
- 13 In Thine own Strength, be Thou exalted, Lord !
So shall we sing, and celebrate Thy Power.

ψ. 12. The Remnant.] This Sense of the Hebr. here the LXX give; and rightly sure. For The Prophet seems to be pointing at that Remnant of the Jewish Church on which the Christian was to be built; and at that Remnant of the Christian Church also, to which, in the latter Days, the Sacred Scriptures seem to tell us it will be reduced: and on which *Christ* will build that *glorious Church*, which has *neither Spot nor Wrinkle*; in a joyful Prophetic View of which the Psalm concludes, *Be Thou exalted, Lord!*—

P S A L M XXII.

MOST awfully are we here led to adore the Love and Condescension of that Blessed Man of Sorrows, Christ Jesus, humbling Himself so far as to have the Words of this Psalm fitted for Him, and as it were put into His Mouth. For, in ψ . 1—26 plainly He is represented as the Speaker, and pointed Himself out as such, by pronouncing the first verse on the Cross. But in ψ . 27—29, the Prophet seems to be speaking in his own Name; foretelling the Conversion of the Nations, and the Exaltation of Christ, to whom every Knee must bow, though, in many, it brings no Quickening to their Souls. And then, in ψ . 30, the Blessed Man of Sorrows resumes the Theme, and answers him with Words of Comfort. He sees His Seed, and is satisfied; Isa. liii. 10, 11.

- 1 **M**Y God, my God! why hast Thou left me thus?
Why art Thou gone, and wilt not hear my Cry;
The groaning Words of my Complaint?
- 2 My God! I daily unregarded call;
And in the Night my Suit is still pursu'd:
- 3 And Thou remainest still The Holy-One;
The constant Object of Thy *Israel's* Praise.
- 4 Our Fathers Hopes on Thee secure relied:
Their Hopes on Thee, and not in vain, relied.
- 5 To Thee they made their Complaint, and were reliev'd:
On Thee they trusted, and were never sham'd.
- 6 But I'm a very Worm, and not a Man:
Despis'd of Men, and by the Rabble scorn'd.
- 7 By all that look upon me, I'm derided:
They draw the Lip, and shake the Head, *and say,*

- 8 *Jehovah* he as his Protector claim'd;
Let Him deliver, let Him save Him now:
Since He it is in whom He is well pleas'd.
- 9 Yet Thou art He that took me from the Womb:
That was, ev'n on my Mother's Breasts, my Hope.
- 10 To Thee committed soon as I was born,
I found Thee, from the very Womb, my God:
- 11 Oh! do not now stand far away;
For Trouble's near, and hard at hand:
And none on my Behalf will dare to speak.
- 12 For many Oxen have encompass'd me:
The mighty Bulls of *Basan* Me surround.
- 13 With eager, gaping Mouths they stand:
Ev'n as a roaring, rav'ning Lion does.
- 14 As Water spilt, and poured out I seem:
As all my Bones were out of Joint:
My Heart like melting Wax I find:
It sinks, as if dissolv'd, within my Breast.
- 15 My Strength is, as a cast-off Potsherd, dried;
My wither'd Tongue is cleaving to my Jaws:
For Dust and Death Thou thus preparest me.
- 16 For many Dogs have now surrounded me:
The wicked Crowd, in Throngs come pressing on.
- 17 They pierce my Hands and Feet;
My Bones may all be told:
They stare, and gazing stand.
- 18 My Garments they in Shares divide:
And for my Vesture cast the Lot.

E

19 But,

- 19 But, Lord! be Thou not far away:
O Thou my Strength! be hastning my Relief.
- 20 From the destroying Sword my Soul preserve:
My Darling from the Clutches of the Dog.
- 21 Defend me from the Lion's Mouth:
And from these High-Ones Horns my Lowness
save.
- 22 Then shall my Brethren hear me sing Thy Name:
And in the Congregation give Thee Praise.
- 23 To praise *Jehovah*, Ye that fear Him! join:
Glory to Him, Ye Seed of *Jacob*! give;
Adore Him, All ye Sons of *Israel*!
- 24 No cold Disdain cou'd make Him over-look,
The Humbling of the poor afflicted Soul:
He did not hide, nor turn away His Face;
But heard his humble Pray'r, and sad Complaint.
- 25 'Tis from Thyself my Praises come,
When the great Congregation's praising me:
Before His Servants I'll my Vows perform.

26 The

ψ. 21. My Lowness.] This is according to the Reading of the LXX. and other antient Versions; and this Reading may lead us to render *remin*, not *Unicorns*, but *High-Ones*, in a beautiful Opposition to that Lowness which the meek and humble Suppliant every where ascribes to Himself.

ψ. 23. Adore Him.] Hebr. *Fear before Him*—*flew* Reverence, and offer Worship.—And thus the Blessed Man of Sorrows, being heard in that He feared, is calling His Church to adore and give Praise for the Mercies which are by Him derived to that His Body; and by which He had promised, v. 22, to offer Praise.

ψ. 25. 'Tis from Thyself.] This is a literal Rendering—And it seems to be an Acknowledgment from the Blessed Man of Sor-

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- 26 The Poor shall eat, and fully be content;
The Lord shall have, from all that seek Him,
Praise :
Your Heart shall Life eternally possess.
- 27 The Ends of Earth shall recollect themselves,
And to *Jehovah* penitent return :
The Families of all the Nations round,
Before Thy Face shall suppliant bow.
- 28 For, lo! the Kingdom for *Jehovah* waits :
'Tis He that must the Nations rule.
- 29 They all shall eat, and bow before His Face ;
All that the Earth sustains and feeds ;
Each Goer-down to Dust shall bow ;
And yet it quickens not his Soul.

E 2

30 My

rows—who came to fulfil all Righteousness, and in all Things to give us an Example—that it was from the Goodness of God, and his Union with the Divine Nature in the *Logos*, that He was to be the Object of Praise in the Christian Church ; obtaining the Name which is above every Name, for humbling Himself even to the Death of the Cross.

ψ. 29. Whom the Earth sustains.] For I would render the Hebr. here, *All that are fattened, or fed with Earth* ; as in this Way it answers best to the following Words, *All the Goers down to Dust* ; i. e. All Mortals, or every Knee must bow to *Christ*. And yet *lo hajab*—it quickens not, or does not give Life to his Soul ; i. e. the Soul of many an one, as being only an outward, formal Bowing, and not from the Heart—when they come to bow, and eat before Him in the *Eucharist*, which seems to be here pointed at. And this Way of Rendering, and understanding this Place seems to be confirmed by the following Words, *Obedience from My Seed He'll have*. So the LXX. read, and they seem to be the Words of *Christ*, answering as it were to the Prophet's Complaint, and declaring that though All would not find it giving Life to their Souls ; it would have that Effect upon *His Seed*—or *A Seed* (a chosen Seed) if the Reading of the Hebr. be preferred.

30 My Seed shall due Obedience pay;
 'Tis nam'd, A Generation for my Lord:
 They come, and they His Righteousness proclaim,
 Unto a People which, *with God*, are born;
 For 'tis with Him already done.

P S A L M XXIII.

IN y. 23—26 of the foregoing Psalm we see our merciful Head calling His Church to give Praise, because He was heard in that He feared, and His poor Servants were to eat and be satisfied. And here again He is pursuing the same comfortable Subject—leading them to rejoice with Him, because Jehovah was His Shepherd, and therefore would be Theirs also, while they keep following Him, through this Vale of the Shadow of Death, till they come to eat and drink with Him at the Blessed Table which He promises them, Luke xxii. 30, and which is here said to be preparing for Him. And then they will dwell with Him for ever in the House, or heavenly Temple, of The Lord.

- 1 **M**Y Shepherd is The Lord:
 I cannot, therefore, want.
- 2 In fruitful Fields He'll make me rest:
 And lead me to refreshing Streams.
- 3 To righteous Paths He will my Soul direct,
 And guide me for the Honour of His Name.
- 4 Ev'n passing thro' the Vale and Shade of Death
 I will not fear; as having Thee at hand:
 Thy Rod attended with Thy Staff will come;
 And both will Consolation bring.

- 5 For Me a Table Thou wilt spread
 Spight of the Malice of my Foes.
 My Head, with Oil by Thee anointed, shines:
 My Cup is even overflowing full.
- 6 Goodness, and Mercy only, all my Life
 Attend me; and for ever I shall dwell
 Within the House and Temple of The Lord.

¶ 5: Spight of the Malice.] Hebr. *neged*, contra, against my Foes, against their Will.—And as this Table seems to be pointed at by Christ, *Luke xxii. 30*; so the Goodness which attends Him all His Life will refer to that Mercy which is extended to His mystical Body, the Church, all its Life, or during its Pilgrimage here on Earth.

P S A L M XXIV.

THIS Psalm is entitled by the LXX. For the first Day of the Week: and for That Day it seems well fitted, as a triumphal Song of the Church, on that Blessed Day of her Lord's Resurrection; when, having conquered Death and all the Powers of Darkness by the Agonies and Pains of the Cross, and a passing through the Valley of the Shadow of Death (as pointed at in the two foregoing Psalms) He proved Himself to be The Lord, and to have all Power both in Heaven and Earth. The Earth, therefore, with all its Fulness, it then appeared, was His; and the Place where His Kingdom (represented by the Prophets under the Figure of The Mountain of The Lord's House) was to be established above, or notwithstanding all the Opposition of the Seas and Floods; i. e. of those, who laboured to overwhelm it, as with a Flood. That this is what is pointed at in ¶. 1, 2 of this Psalm, under the Figure of founding the Earth upon the Seas and above the Floods, seems to appear plain from what follows, concerning the Qualifica-

tions of those who shall be accounted worthy to ascend, and dwell in this Mountain of the Lord. As also from the latter Part, where the Church celebrates her Lord's Ascension, and Entrance into His Glory; after He had proved Himself mighty in the Battle, against the Enemies of our Salvation.

- 1 **T**HE Earth, with all its Fulness, is The Lord's:
The World, and ev'ry Creature it supports.
 - 2 Ev'n on the Seas He its Foundation lays:
And will, spight of the Floods, preserve it firm.
 - 3 The Mountain of The Lord who shall ascend?
Who in the Place He sanctifies shall dwell?
 - 4 The Man whose Hands are clean, whose Heart is
pure:
Whose Soul is not to Vanity inclin'd;
Who ev'ry false, and guileful Oath abhors.
 - 5 He will the Blessing from The Lord receive;
From God His Saviour Righteousness obtain.
 - 6 Such shall the Race of those that seek Him be:
Such, God of *Jacob*! those that seek Thy Face. *Selah*.
- 7 Open,

† 6. God of *Jacob*.] So the LXX. read here; yet not correcting, I presume, but explaining the Hebr. which is *O Jacob*! and denotes, doubtless, *Christ*; of whom this Word *Jacob* is to be understood in some other Places, particularly in *Isai*. xlv. 5. Our Translation indeed says, *Shall call himself by the Name of Jacob*; but the Hebr. is literally, *He shall invoke, call, or pray in the Name of Jacob*; and so the Versions Chald. LXX. and Vulg. and Interlin. do truly render it. Here therefore, in *Isai*. xlv. 5, *Jacob* must denote The Mediator; whether because *Jacob* was a Type of Him, and so (as in the Case of *David*) the Name of the Type is put for the Antitype. Or, may it not be, because

- 7 Open, Ye Gates! be raising high your Heads:
Be open'd wide, Ye everlasting Doors!
And let The King, The Glory, enter.
- 8 Who is this King, The Glory *nam'd*?
It is The Lord, that strong and Mighty-One:
The Lord, in Battle mighty prov'd.
- 9 Open, Ye Gates! be raising high your Heads:
Be open'd wide, Ye everlasting Doors!
And let The King, The Glory, enter.
- 10 Who is this King, The Glory *nam'd*?
It is The Lord, *The Lord* of Hosts:
He is The King, *The King* The Glory *nam'd*. *Selah*.

because *Jacob* in Hebr. signifies One *that taketh Hold*? *Christ* is represented, *Hebr. ii. 16*, as doing That for *Abraham's Seed*, when they were sinking and falling Headlong into Perdition. And indeed this—of taking Hold—seems to have been its primary Signification (for on that account it must have been applied to *Jacob* at his Birth) and that other of *supplanting* was secondary, derivative, and metaphorical.—In this Place at least, it may in a very affecting Way be applied to *Christ*, in this Sense; *Such are, O Thou that takest Hold of our poor fallen Souls! those that seek Thy Face!*

ψ. 7. Everlasting Doors.] Or, *Doors of the Age*; i. e. which open into that *Age to come*, which was to be put in Subjection to *Christ*, and in which He is to reign for ever, in that Kingdom which will never be destroyed. On this Kingdom He entered at His Resurrection—and will, at length, when all Things are subdued unto Him, have the full Possession of it.

Ibid. The King, The Glory.] Hebr. *melec, hac-cabod*, which is thus rendered more literally, than *The King of Glory*: and seems to confirm what was observed on *Psal. xix. 1.* that *Christ* is stiled, as He is here emphatically, *The Glory*; as may be seen in *Psal. xxix. 3.* also.

P S A L M XXV.

'TIS Christ, says St. Austin, who is speaking here, as Head of the Church; i. e. of the whole Body of the Church, or considered as a Body of which He has vouchsafed to be the Head, even from the Foundation of the World. For this His Body, thus living and growing through all Ages, we may suppose Him making Intercession, *ψ.* 1—11. The Prophet then, speaking in his own Person, breaks out into a rapturous Admiration of this wonderful Man, whose Character here, and in other Places of this Book, is, He that feareth The Lord; and whose Seed is, according to the secret Covenant, to inherit the Earth, *ψ.* 12—14. After which, the wonderful Man speaks again; fixing His Eyes on Jehovah—and begging Redemption for Israel.

- 1 **T**O Thee, O Lord! my Soul aspires:
In Thee, my God! I put my Trust.
- 2 Let not my Trust my Shame be found:
Let not my Enemies rejoice.
- 3 Who trusts on Thee, from Shame preserve:
Be That the vile Backsliders Lot.
- 4 Make me to know Thy Ways, O Lord!
In Thy sweet Paths my Soul instruct.
- 5 The Guidance and the Teaching of Thy Truth,
Vouchsafe me, O Thou God of my Salvation!
On Thee, thro' all my Life, my Soul relies.

6 Thy

ψ. 3. Vile Backsliders.] Hebr. *rekam bogedim*: and here I suppose *rekam* to be an Adjective (as Buxtorf allows it sometimes is) and to signify vain, worthless, or vile. And *bogedim* are properly Prevaricators, such as are false to their Covenant, or Backsliders.

6 Thy Mercies and Thy Goodness, Lord! remember;

From everlasting they're the same.

7 My Sins and Faults in Youth remember not;
Remembrance, but with Mercy, let me have;
Let not Thy Goodness, Lord! this Grace refuse,

8 How good and gracious is The Lord?
To Sinners He is pointing out the Way.

9 He will the Meek with Judgement guide:
The Meek He will, in all His Ways, instruct.

10 The Lord His Mercy and His Truth will
prove

To all that do His Covenant observe;
That, mindful, of His Testimonies think.

11 Thou, for Thy Name's Sake, Lord! hast heard:
And pardon'd my Iniquity, tho' great.

12 Who

ψ. 7. Sins in Youth.] When the Church, or Body of *Christ*, is considered as *A Person*, living in all Ages; the early Ages of the World are its Youth, and the Sins of those Times the Sins of its Youth. Mercy for these, therefore, in Behalf of that His Body, we may suppose our Blessed Head to be here begging; and leading every Member of it to be doing the like, for his own youthful Faults and Follies.

ψ. 11. Hast heard.] Bp. *Hare* seems here justly to observe, that *ve-salabta* proves something to have been here dropt, and supplies *Simngab kol-i*, hear my Voice. But *Samangta li*, Thou hast heard, seems to answer better to *ve-salabta*, and hast pardoned. And it agrees better also with what goes before, as it is an Acknowledgement from the Mediator, that it was for His Name's Sake, that The Lord would grant Mercy to those that keep His Covenant.

12 Who is this wondrous Man?—'Tis He that fears
The Lord:

Him, therefore, in the Way He loves, He'll teach.

13 His Soul, in Goodness fix'd, shall rest:
His Offspring shall the Earth possess.

14 Who fear The Lord His secret Counsel know:
His Cov'nant is, to make them understand.

15 Mine Eyes are ever on The Lord:
'Tis He that frees my Feet from Snares.

16 Oh! turn and look, and be Thy Pity mov'd:
For, tho' afflicted, I have none to help.

17 How are the Sorrows of my Heart enlarg'd?
Oh! from these Pressures set me free.

18 Draw nigh, and see my Trouble and my Pain:
And all my Sins, and Faults forgive.

19 Behold my Enemies, how many they!
How fierce and violent their Hatred is!

20 Do Thou my Soul protect and save:
I doubt it not, because on Thee I trust.

21 Thy

ψ. 12. Who is this.] Hebr. *mi zeh ba-ish*, which is Emphatical (and so the Chal. *Quis est iste Vir?*) and leads our Thoughts to Him who alone, in Strictness, could be said to fear The Lord, and who, in other Parts of this Book, is distinguished by this Character, *The Man that fears The Lord*. And that He is the Person here intended, appears from ψ. 14, which says *His Seed shall possess the Earth*: for That is the Blessing promised, *Matth. v. 5*, to the Meek—the Seed of *Christ*.

ψ. 20. I doubt it not.] Hebr. *I shall not be put to Shame*; and so the Chald. taking it not for a Continuance of His Prayer, but an Expression of Assurance that His Prayer was heard.

21 Thy Truth and Righteousness will keep me safe;
As all my Hope on Thee, O Lord! relies.

22 Thy *Israel* save, O God! *is still my Pray'r*:
From all his Troubles *set Him free*.

ψ. 21. Truth.] Hebr. (literally) *Perfection*. But if it refers to God (as Dr. Hammond, from the Context, seems rightly to judge it does) the Perfection here specially pointed at must be His *perfect Truth*, in performing His Promises to *The Messiah*.

ψ. 22. Thy *Israel*.] Hebr. *Israel*, even *The Israel*, or true Church of God; for which all his Supplications were offered.—It is not, therefore (as some have fancied) a Period added by some other Hand; but the Key which the Spirit of God led the Prophet here to give us to open the Meaning of all the Supplications and Prayers which are put into the Mouth of our Blessed Mediator here, or in any Part of this divine Book. They are all for *the Israel of God*.

P S A L M XXVI.

TO the Intercessions of her Blessed Head in the foregoing Psalm the Church is here adding her humble Supplications for Protection and Guidance from The Lord, The Father; as walking sincerely, and trusting only on The Lord, His Son; and loving also the Place where His Glory dwells—i. e. His Sanctuary, the Place where He puts His Name on Earth; and which is the Emblem of the glorious Temple of Christ's Body: which is the true Shekinah, or Habitation of The Father's Glory.

1 **D**EFEND me, Lord! for I sincerely walk:
The Lord's my Hope; no other will I have.

2 Exa-

ψ. 1. No other will I have.] Hebr. *I will not be moved*, or turned from this my Hope and Trust in The Lord: See Hammond. And as to the Verb here rendered *Defend me*, See Note on Psalm vii. 8.

- 2 Examine well, and prove me, Lord!
My very Heart and Reins search out.
- 3 Mine Eyes are only on Thy Mercy fix'd:
And in Thy Truth I diligently walk.
- 4 I do all Dwelling with the Vain avoid:
With Hypocrites no Fellowship I'll have.
- 5 Assemblies of unrighteous Men I hate:
Nor with the Wicked will I have a Seat.
- 6 With Hands in Innocency wash'd I'll come
To pay due Worship at Thine Altar, Lord!
- 7 There shall my Voice Thy Praise proclaim:
And all Thy wond'rous Works recount.
- 8 Thy House and Habitation, Lord! I love:
The blessed Place wherein Thy Glory dwells.
- 9 With Sinners gather not my Soul:
Nor with the Men of Blood my Life.
- 10 Their Hands Deceit and Wickedness support:
Their Right-Hand full of Bribes I see.
- 11 But I in true Sincerity will walk:
Redeem me *from them*, and Thy Grace vouchsafe.
- 12 In righteous Ways do Thou my Feet uphold:
The Lord I'll then in Congregations praise.

ψ. 12. Do Thou—uphold.] Thus, in the Imperative, or as a Petition, the Context seems to tell us, the Verb should here be read, and rendered.

P S A L M XXVII.

THIS Psalm seems to set before us the great Captain of our Salvation, preparing to encounter the Enemies of our Souls. According to the LXX. it was wrote by David upon his being anointed: which prefigured that Unction of The Spirit, by which God anointed the Blessed Man Christ Jesus at His Baptism. He seems, therefore, to have been led to use Words, which, to Us, should point out That his great Root and Offspring, preparing to enter the Lists, and begin that great Work to which He was then anointed, in a full Assurance that The Lord was his Light and Salvation, and would protect Him in the evil Day, and even fill his Mouth with Joy, y. 1—7. After which, meditating and praying—particularly against false Witnesses, y. 8—12, He declares his Assurance of seeing The Lord in the Land of Life, and directs us to be waiting for His Coming—to restore and renew all Things.

- 1 **L**IGHT and Salvation in The Lord I have:
Who, then, can ever make me fear?
The Lord is the Supporter of my Life:
Where, then, is he whom I shall dread?
- 2 The Wicked—those my Troublers and my Foes,
When they to eat my Flesh prepare;
They'll stumble, and fall down Themselves.
- 3 Tho' Hosts encamp'd shou'd threaten Death,
My Heart shall ev'ry Fear disdain:
Tho' War against me raise its Head,
Safe and secure in This I'll rest.

4 This

- 4 This only of The Lord I ask,
And this I will for ever seek
To dwell within the Temple of The Lord,
Thro' all the Days I have to live;
Sweetly to meditate upon The Lord,
And all His Glory there search out.
- 5 For in His Tabernacle He'll protect,
And, in the evil Day, preserve me safe:
Secur'd, within His Tent, from ev'ry Fear:
By Him set up, as on a Rock, on high.
- 6 Soon will my Head, by Him exalted, rise
Above my thick-surrounding Foes.
So shall I offer, in His Tent,
The Sacrifices of triumphant Joy:
Glad Hymns I'll sing, and offer to The Lord.
- 7 Hear, Lord! my Voice, when thus I call:
Have Mercy, and Thy gracious Answer give.
- 8 Attend, my Heart! to thee *Jehovah* speaks;

To

†. 4. This only.] Hebr. *One Thing*—And this *one Thing* David for Himself might, and every good Man will, desire. But yet the Words have evidently a further View. They represent his great Root and Offspring, the Blessed Man *Christ Jesus*, willingly offering Himself to do and suffer whatever The Father pleased; desiring only a Dwelling (for Himself, and that mystical Body of which He vouchsafes to be the Head) in the heavenly Tabernacle. For that appears to be the Tabernacle here meant, because He is to sit there protected and secure, till His Head is raised above all His Enemies—, or, till *all Things are subdued unto Him*.

†. 6. Soon.] Hebr. *Even now*—before the final Consummation of all Things, *He shall set me up*. And so the Blessed Man *Christ Jesus* was set up, when He was exalted as a Prince and Saviour, by a glorious Ascent to the heavenly Tabernacle.

†. 8. *Jehovah* speaks.] Hebr. *He speaks*—He to whom he had been addressing his Prayer; and that was *Jehovah*.

To seek my Face, *He says*, be all your Care :
I'll ever gladly do it, Lord !

- 9 Oh ! do not turn away Thy Face :
Do not in Wrath Thy Servant leave.
My Succour and Support Thou still hast been :
Ah ! leave me not, forsake me not,
O God, Thou God of my Salvation !
- 10 Father and Mother may their Child forsake :
Yet will The Lord my helpless Soul protect.
- 11 Make me to understand Thy Ways, O Lord !
Let me in those just Paths Thy Guidance have ;
My Foes, Thou seest, do my Destruction breathe.
- 12 To their mad Will, Oh ! do not give me up ;
For lying Witnesses against me rise,
With Violence and furious Rage drove on.
- 13 The Lord in Mercy, in the Land of Life,
I most assuredly expect to see.
- 14 Do Thou, too, wait for God The Lord ;
Faint not, and He'll thy Heart confirm :
Be waiting, then, for God The Lord.

†. 13. Assuredly.] So the Adverb *lule* seems here to signify, as also in *Psal.* xciv. 17. And that it has this Signification, *Gen.* xliii. 10, seems to prove, *ci lule bitmahmahnu, ci gnatta shabnu*; i. e. for in every Deed, we have lingered ; for Now we might have returned a second Time. The Repetition of *ci* (for) in the second Member of this Sentence, seems to determine the Signification of *lule*, and prove it to be as here is supposed. And there is a like Proof of it, I apprehend, *Gen.* xxxi. 42.

†. 14. Wait for God The Lord.] Hebr. *kavveh el*, expect God coming as, *Jehovah* ; i. e. in the Name of *Jehovah*, as *Christ* did, and will again come. And be strong, or steady in this Hope ; beware of letting it go, but still be waiting—which, therefore, is not a needless Repetition, and to be expunged—as some have strangely fancied.

P S A L M XXVIII.

HERE also we have (says St. Austin) the Voice of The Mediator, speaking as Head of the Church; and therefore making (as for Himself) Intercession for That His Body, and every living Member of it; foretelling also the Destruction of the Wicked, v. 1—5; blessing then The Lord for bearing Him, and again interceding for Guidance and Support for His People—for whom this latter Part of the Psalm proves the whole to have been offered by One that was their Head; and who therefore blesses The Lord for bearing his Prayers on their Behalf, and being for Them a Tower of Strength. And by using thus our Words—i. e. interceding for us, as for Himself.—He is teaching us to be using His; as St. Austin often speaks: i. e. to be offering these, and the like Petitions, not for ourselves only, but for every Member of His mystical Body, to whom we should be, like Him, in Heart and Affection, united.

TO Thee, O Lord my Strength! to Thee I call:

Refuse not Thou to answer me:

Lest, if no Answer Thou vouchsafe,

As those that sink into the Pit I be.

Oh! hear the Voice of my Desires,

When thus I make my humble Pray'r

With Hands that fain Thy Mercy-Seat wou'd reach.

Do not in Wrath with Sinners drag me hence;

Let not the Evil-doers Doom be mine:

They to their Neighbours friendly speak,

When yet there's Mischief in their Hearts.

4 Such

- 4 Such as their Works Thou'lt make their Doom ;
 Their own Ill-deeds will be Thy Rule :
 As they have done, Thou'lt do to Them ;
 And render them their due Reward.
- 5 They what The Lord has done consider not ;
 They will not what His Hands have wrought ob-
 serve :
 Utter Destruction, therefore, is their Doom.
- 6 The Lord my God be ever bless'd :
 He hears the Voice of my Desires.
- 7 The Lord's my Might, my Strength, my Shield ;
 On Him my Heart, and not in vain, relies :
 For this it leaps, and wants to tell its Joy ;
 Fond to make Him the Subject of my Song.
- 8 The Lord will be Himself his People's Strength :
 The Tow'r of Strength to those His Christ shall
 save.
- 9 Yea, save Thy People, bless Thine Heritage :
 Be Thou their Guide, and ever sure Support.

ψ. 4. *Thou wilt make.*] As supposing the Imperative to stand here for the Future, or that it is the Future contracted, to help the Metre. Doubtless, as *St. Austin* observes, it is not an Imprecation, but a Prediction ; and so the Prophet himself leads us to take it, ψ. 5, where he foretells their utter Destruction.

ψ. 8. *His People's Strength.*] So the LXX and Syr. read. And as to the Words *jesungot mesib-o*, the Salvations of His Anointed, they seem to denote His *Saved-Ones*, or, as it is here expressed, those His *Christ* shall save.

ψ. 9. *Be Thou their Guide.*] Hebr. *Feed them* (as a Shepherd does his Flock) *and support them* (sustenta—Chald.) *for ever*.

P S A L M XXIX.

IN this Psalm (under the Image of Thunder, which the Jews called the Voice of The Lord) the Power, and Majesty of that Voice, or Word of The Lord, which made, upholds, and governs all Things, is represented. He came forth to tabernacle, or dwell among us, in the Temple of His Body (which some of the Titles in the antient Versions seem to point at, as the Subject which the Prophet had in View) and from thence began to utter His Voice, shaking the Earth. But He is to shake not the Earth only, but also the Heavens; —the Great and Mighty-Ones—the Cedars of Lebanon, making the Desert tremble, and laying the Forests bare; even till all Things are subdued unto Him. And then He will prove Himself to be King for ever; restraining and turning back that Deluge of Iniquity, which now covers the Earth, and blessing His People with Peace.

- 1 **G**IVE to *Jehovah*, O ye Sons of Gods!
Glory and Pow'r unto *Jehovah* give :
- 2 His Name's due Glory to *Jehovah* give :
In beauteous Sanctu'ries to *J'ovah* bow.
- 3 *Jehovah's* Voice does all the Waters rule ;
The God, The Glory is in Thunder heard :
The great and mighty Waters *J'ovah* rules.
- 4 In mighty Pow'r *Jehovah's* Voice comes forth ;
In Majesty *Jehovah's* Voice appears.

5 *Je-*

ψ. 3. The God, The Glory.] For here also the Hebr. is emphatical, *el, hac-cabod*, which is literally *God, The Glory* : and plainly intimates the awful Subject of the Psalm, and the divine Person it speaks of.

- 5 *Jehovah's* Voice does all the Cedars break :
Cedars of *Lebanon* *Jehovah* breaks.
- 6 Ev'n *Lebanon* itself shall Calf-like leap :
And *Sirjon* as the Sons of Unicorns.
- 7 *Jehovah's* Voice will hew out fiery Flames.
- 8 The Defart at *Jehovah's* Voice shall shake :
A Trembling He'll on *Kadesh* Defart send.
- 9 The mighty Oaks *Jehovah's* Voice shall feel ;
'Twill lay the Woods and Forests bare :
All Things His Glory in His Temple speak.
- 10 Ruling the Deluge, see, *Jehovah* sits :
Jehovah sits as King, a King for ever.
- 11 *Jehovah* to His People Strength will give :
With Peace *Jehovah* will His People bless.

ψ. 7. Will hew out.] Hebr. *is hewing out Flames*. The Prophet here, therefore, seems to be pointing at that pouring out of the Spirit, which made the Apostles of Christ (such as they are described, *Psal.* civ. 4.) as a Flame of Fire. And as to *Kadesh Defart*, does not that Word *Kadesh* point at the *Holy-Place*, the Sanctuary, or Church, rendered by its sad Corruptions, in the latter Days, even as a Wilderness; like the Heathen World, pointed at in the foregoing Line; and, like That, made to tremble at *Jehovah's* Voice.

ψ. 9. The mighty Oaks.] See *Lowth's Prælect. de Sac. Poesi*, p. 171, where he seems to have proved that the Hebr. here should be thus rendered.

Ibid. All Things.] Hebr. *cullo*, which does not so properly denote *All Men*, as *every Thing*—in the great Temple of the Universe, which shall at length be made to proclaim *Jehovah's* Glory.

ψ. 10. Ruling the Deluge.] Hebr. *He sits upon the Deluge*; *i. e.* ruling and restraining it, even that Deluge of Iniquity which now overflows the World. This Deluge He will so rule and restrain, as to give His People the Blessing of Peace—when, at length, all Things shall be subdued unto Him.

P S A L M XXX.

THE Subject-matter, as well as the Title of this Psalm (which is for the Dedication, or Initiation of The House, emphatically) might well lead St. Austin to think, it sets before us the Church, or mystical Body of Christ raised without the Sackcloth of mortal Flesh; and taking Possession of The House, or blessed Habitation, which its gracious Head is preparing for it, in His heavenly Kingdom, and to which He will bring it, when what is foretold in the foregoing Psalm is fulfilled, and all Things are made to speak His Glory. It teaches, therefore, and it helps us, even while passing through this Vale of Tears (where—when God hides His Face—Sin and Sorrow often surprise us, while we are fancying ourselves most secure) both to anticipate the Joys we shall feel on that glorious Occasion; and to be offering also those Praises and affectionate Thanksgivings, which present Deliverances from Pains of any Sort do render highly becoming.

- 1 **T**HEE I will magnify, O Lord!
 For Thou, behold, hast rais'd me up,
 And wou'dst not let my Foes rejoice.
- 2 To Thee, O Lord my God! to Thee I cried:
 And Thou hast all my Sores and Sicknes heal'd.
- 3 Ev'n from the Grave Thou, Lord! hast rais'd my
 Soul:
 Life Thou hast giv'n, and kept me from the Pit.
- 4 Sing to The Lord, All ye His Saints!
 Give to His Holy Name due Praise.

5 But

ψ. 4. His holy Name.] Hebr. *His holy Memorial, or the Memorial of His Holiness*; which is His holy Name *Jehovah*. See *Exod. iii. 15, Hosea xii. 5.*

- 5 But for a Moment He His Anger keeps ;
And in His Favour Life returns :
Sad Mourning may all Night remain ;
But in the Morning Joy appears.
- 6 Yet when in Ease and Health, I vainly thought,
I need not fear, I am for ever safe ;
- 7 So Mountain-like Thou, of Thy Goodness, Lord !
Hadt then my Strength establish'd, and confirm'd :
Thou didst but hide Thy Face, and Trouble came.
- 8 Thy Mercy, Lord ! I then most humbly crav'd ;
Presenting thus to God The Lord my Pray'r :
- 9 What Profit hast Thou in my Blood,
If down into the Pit I sink ?
Shall Dust be giving Thanks ?
Shall That Thy Truth declare ?

10 The

¶ 5. In the Morning.] Which here, as in several other Parts of this Book, seems to be meant of the Morning, or Dawn of that great eternal Day, when there will assuredly be Joy for the Righteous ; though Trouble continue during the Night, or dark State of the present World.

¶ 8. To God, The Lord.] To *Jehovah*, or God the Son, *i. e.* the Mediator, to whom the Prayer was presented to obtain Mercy from The Lord (*Jehovah*) spoke of in the foregoing Line. And that so it is to be understood, the Prayer itself also (*What Profit hast Thou in my Blood?*) is a Proof ; as being most properly addressed to Him, who has a special Right in our Blood, as we are redeemed by Him, and so His purchased Possession.—Here also, therefore, we have a plain Intimation of two to whom the sacred Name *Jehovah* is given ; the One condescending to bear the Office of Mediator, receiving and presenting our Prayers to the Other, the Blessed Father of Mercies.

10 The Lord in Mercy heard:

The Lord His Help vouchsaf'd.

11 My Mourning into Dancing Thou hast chang'd;
My Sackcloth Thou hast now remov'd;
And girt me round, on ev'ry Side, with Joy.

12 My Glory, therefore, Thee shall sing;
It never, never shall forbear:
Thee, Lord my God! I will for ever praise.

ψ. 10. The Lord—heard.] So the LXX. read, and so the Context leads us to read (only changing the Points) for ψ. 9 was the Prayer, which is here properly confessed to have been heard, by a Deliverance from the Pit.

P S A L M XXXI.

WE seem here to have the Voice of The Mediator, uttered in an Extasy, or Agony of Fear and Grief (see the Title in the LXX. and some other antient Versions) on a Foresight of the Distresses which were to come, as on Himself, so also on His mystical Body (especially in the perilous Times of the latter Days) and therefore making Supplication, even with strong Crying and Tears. But, being heard in that He feared, He rejoices also, in an assured Hope of Deliverance for Himself, and in Him, for all His faithful Servants—who, from Him, are to learn to whom, and how humbly, they are to fly for Succour in all Distresses. For, as St. Austin here well observes, having taken our Nature, He disdained not to speak with our Words; such humble Words as become us, that we might learn to speak with His; applying,—making them our own, in all our Distresses. A devout Heart will not need to be taught the Way, nor to be directed in observing that firm Trust and Dependence on Divine

Pro-

Protection, which the great Captain of our Salvation is here, and every where leading us, under the severest Trials, to labour after and express.

- 1 **O**N Thee, O Lord is all my Hope:
Let not my Hope my Shame be found;
Let me Thy Goodness in Deliv'rance prove.
- 2 Bow down to these my Pray'rs Thy gracious Ear;
Be hastning my Deliverance:
Be Thou thyself my Rock of Strength;
An House of Refuge, to preserve me safe.
- 3 Thee, as my Rock and Refuge, I confess:
And, for Thy Name, I trust, shall always find,
My gracious Leader, and most gentle Guide.
- 4 Their Net to catch me they have close conceal'd:
But Thou wilt draw me thence, and set me safe,
O Thou my Guardian, and Defence!
- 5 My Spirit I into Thy Hands commit;
Thou hast redeem'd me, Lord! Thou God of
Truth!
- 6 Who lying Vanities regard, I hate:
In God The Lord is all my Hope.
- 7 I, ev'n rejoicing, in Thy Mercy trust:
For Thou hast looked upon my Distress;
And didst my Soul, in all its Troubles, own.
- 8 Thou woud'st not let The Enemy prevail:
But mad'st me stand, in Liberty confirm'd.

9 Have

§. 5. Into Thy Hands.] These Words were used by the Blessed Man *Christ Jesus*, on the Cross, to let us see (says *St. Austin*) that He is the Person speaking in this Psalm.

- 9 Have Mercy, Lord! for I am much oppress'd:
My very Eyes with Mourning fail;
My Soul, and Body also *pine away*.
- 10 My Life in Sorrow is consum'd;
My Years in Sighs and Groans are spent:
My Strength, thro' Grief, is sunk and gone;
My very Bones, and for my Foes, decay.
- 11 A Scorn, ev'n to my Neighbours, I appear;
A Terror to my very Friends;
By all that see me in the Street, I'm shunn'd.
- 12 Neglected, like the Dead, I live:
No better than a broken Vessel priz'd.
- 13 And when the Great-Ones spiteful Words I hear,
Nothing but Fears, on ev'ry Side, I see:
Because their Consultations, and their Plots,
Are all to take away my Life design'd.
- 14 But, Lord! my Hope on Thee relies:
Thee I acknowledge for my God.

15 My

ψ. 10. Thro' Grief.] To this Effect the LXX. Syr. and Vulg. render here, and so must be supposed to have read a Word derived from the Verb which signifies to grieve, or afflict.—And as to the Words, *mic-col zorer-ai*, I follow Bp. Hare in supposing them to belong to this Period, and render them as He does, *For all my Foes*.—And who is it then—but He who said on the Cross, *Father! forgive them*—that is here represented mourning so tenderly for them.

ψ. 13. The Great-Ones.] Hebr. *rabbim*, which here seems to point at those Great-Ones, the Rabbies, chief Priests, and Elders, who were continually plotting against *Christ*, and did literally make Him a Terror to His Friends, when all His Disciples forsook Him and fled.—How far this Prophecy may be yet further fulfilled in the latter Days also, with respect to His mystical Body, the Event will prove.

- 15 My Times do all on Thy good Hand depend :
Do Thou preserve me from the Power,
Of all that bear me Hate, and seek my Hurt,
- 16 Let now Thy Face upon Thy Servant shine :
Oh ! save me, for Thy Mercies sake.
- 17 While praying thus to Thee, I fear no Shame :
Confusion is the Wicked's Lot ;
They will be silenc'd in the Grave.
- 18 The lying Lips will all be stopp'd ;
They who against The Just-One speak,
With Cruelty, Disdain and Scorn.
- 19 Oh ! how abundant is Thy Goodness, Lord !
How dost Thou lay it up, and work it out,
For all that fear, and firmly trust on Thee,
Tho' dwelling in the Midst of *Adam's* Sons.
- 20 Thy Presence is their Refuge, and Defence,
From all perverse and Self-exalting Men.
Them, from the Strivings of contending Tongues,
As in a Tent, Thou'lt cover and protect.
- 21 The Lord be blest'd ; His Mercy's great :
I have, thro' Him, a City of Defence.
- 22 My hurried Spirits made me sometimes fear,
Thy kind Regards were quite withdrawn :

But

†. 18. Lying Lips.] Are here plainly, and in many other Places also, Lips that disown and vilify that Just-One, who speaks of Himself as such, because He was sent to be the Justifier, and Saviour of all that believe ; so 1 *John* ii. 22, who is a Liar, but he that denieth that Jesus is the Christ.

†. 19. Tho' dwelling in.] Hebr. *who fear Thee before the Face of Adam's Sons*—i. e. who do it in the Midst of such a crooked and perverse Generation as they are now become.

But when to Thee I suppliant came,
My Voice and Pray'r Acceptance found.

23 Oh! love The Lord, All ye His Saints!
The Lord the Faithful will preserve:
And plenteously the Proud reward.

24 Be strong, and He'll your Hearts confirm;
All ye who as your Hope *Jehovah* own.

P S A L M XXXII.

THE Holy Spirit is here setting before us the Example of an humble Penitent: leading us thus to seek Justification and Mercy in the Way of Penitence and humble Confessions; as being the only Way to Peace with God, and to escape either the Danger of an hardened, or the Terrors of an awakened, Self-condemning Conscience. In this Blessed Way of Wisdom, I will lead Thee, He says, y. 8, by the Mouth of His Servant David; who concludes denouncing Sorrow to the Wicked-One (and all His Followers) and calling the Righteous to rejoice in the Mercy which is prepared for Them.

1 **H**OW blest'd and happy he,
Whose Crimes have Mercy found;
Whose Sin a Cov'ring gains.

2 How blest'd and happy he,
Whose Guilt The Lord will not impute,
And in whose Spirit true Contrition dwells.

3 So long as I confessed not,
A senseless Stupor all my Pow'rs oppress'd;
And mourning ev'ry Day I walk'd.

4 Thy

y. 3. Confessed not.] Hebr. *kept Silence*—i. e. while that was my Way, my Bones, my Faculties or Powers (say the Commentators) waxed old—became stupefied or benumbed.

- 4 Thy Hand nor Day, nor Night, wou'd let me rest;
But, like the Summer's Heat, my Spirits dried.

Selah.

- 5 By this awaken'd, I my Sin disclos'd;
My Wickedness no longer I conceal'd,
But all my Faults unto The Lord confess'd:
And now my Guilt and Sin Thy Pardon find.

Selah.

- 6 The humble Souls will hence take Hope,
And come with earnest, and incessant Pray'r,
Seeking the Time when Thou'lt be found:
And such the mighty Water-Floods,
Shall never, to their Hurt, approach.

- 7 Protection sure in Thee I find;
Thou wilt preserve me from Distress:
Mine Ear shall only Songs of Triumph hear. *Selah.*

- 8 Thine Heart to Wisdom, thus, I lead;
The Way where Thou shoud'st walk I teach:
Mine Eye shall be thy Leader, and thy Guide.

- 9 But be not as an Headstrong Horse, or Mule;
For all their Sense, and Understanding lies
In Bridles, and in Bits, to hold their Jaws:
Take these away, they're under no Command.

10 Great

* 6. Seeking the Time.] Hebr. will pray for the Time, or to find an accepted Time. And such (as do This) the Water-Flood shall not approach. To this Effect the Syr. and Chald. render; understanding it of the Security of humble, penitent Souls, in a Time of Trouble. And this Sense the Hebr. seems to admit, in the Elliptical Way, thus, *rak lestep* Only as to the Water-flood—What shall I say? Even this, *It shall not approach* to his Hurt.

10 Great Sorrows do The Wicked-One attend :
 But he that on *Jehovah* humbly trusts,
 Mercy will Him, on ev'ry Side embrace.

11 Rejoyce, ye Righteous ! in The Lord rejoyce :
 Be joyful, All ye True-in-Heart !

ψ. 10. The Wicked-One.] Him, and all his Followers, great Sorrows attend. For he only is named, as being their Head : in like manner as *Christ*, The Just-One, is often mentioned singly, when all His Members, or faithful Servants, are included.

P S A L M XXXIII.

THIS Psalm is pursuing the Subject which closed the former ; stirring up the Righteous to rejoyce and praise The Lord ; even The Lord the Word, or Son of God ; not only—as there—for His embracing them in the Arms of His Mercy ; but also as being the Maker of the Heavens and all their Hosts ; the Object of Adoration to all the World ; making void the Counsels of the Heathen ;—forming the Hearts of all Men, and observing all their Works ; as being in short, The Saviour, the Help and Shield, of all that wait for His Mercy.

1 **R**EJOICE, Ye Righteous ! in The Lord re-
 joice :

The Upright Joy, and thankful Praise, becomes.

2 Take up your Harps, and make them praise The
 Lord :

To Him be singing on the well-strung Lute.

3 Sing

ψ. 2. The well-strung Lute.] Hebr. *Ten-stringed*. But as Ten is often used only to denote, in general, a large Number (see *Isa.* v. 10. *Matth.* xxv. 1. *Luke* xv. 3.) and as the Lute appears to have been one of their best-esteemed, or most pleasing Instruments, I choose to render *well-strung*, pleasing, or *delightful*, without taking notice of any particular Number of Strings.

- 3 Sing to The Lord a new, rejoicing Song :
Exert yourselves, and sing with all your Might.
- 4 For just and righteous is The Lord, The Word :
And all His Works in Truth are done.
- 5 He Righteousness and Judgement loves :
The Earth with all its Stores He fill'd.
- 6 The Word, The Lord the Heavens made :
Their Hosts were all by His blest Spirit form'd.
- 7 'Twas he that heap'd the Waters in the Sea :
Laying, as in a Treasure-House, the Deep.
- 8 The Earth, with all its Tribes, shall fear The Lord ;
The World's Inhabitants shall all adore Him.
- 9 For He has spoke, and what He says must be :
He has commanded, and it cannot fail.
- 10 The Lord the Counsels of the Heathen voids :
He the Devices of the People nulls.
- 11 The Counsel of The Lord for ever stands :
His Purposes, thro' ev'ry Age are firm.
- 12 That Nation's blest'd to whom The Lord is God :
The People chosen for His Heritage.
- 13 The Lord from Heav'n above is looking down :
He views the universal Race of Men.
- 14 From His prepar'd, and firm-establish'd Throne,
He all the Earth's Inhabitants regards.

15 He

†. 8. *Shall fear.*] So the Hebr. plainly speaks, in the Future ; though the Versions have rendered in the Imperative, not observing that it is a Prophecy repeated and confirmed by that in *Isa.* xlv. 23. To me every Knee shall bow.

†. 9. *Must be.*] Hebr. *jehi*, it shall, or will be—i. e. as He has spoke. And *jangmod*, it shall stand, and cannot fail—though the Counsels of the Nations must be made void.

78 P S A L M XXXIII.

- 15 He all their Hearts has form'd;
He all their Works observes.
- 16 No King by Numbers in his Host is fav'd :
'Tis not his Strength the mighty Man preserves.
- 17 In vain you Safety from an Horse expect :
Ev'n His great Strength is no Security.
- 18 But now, behold, all those that fear The Lord;
The Souls that for His Mercy humbly wait;
- 19 On these He looks, and these from Death He
saves :
Ev'n in a Time of Dearth He these preserves.
- 20 Our Soul is waiting, patient, for The Lord :
Our Help, our Shield He is, and still The same.
- 21 He'll be Himself our Heart's transporting Joy :
Because we're trusting in His holy Name.
- 22 For we Thy Mercy, Lord! are sure to find,
According as we have our Trust on Thee.

ψ. 20. The same.] Hebr. *hu, d' avro*, as in *Psal.* cii. 27, and every where, when it is applied to God.

ψ. 22. We are sure to find,] Hebr. *jehi*, it will be upon us—even as it is before declared, ψ. 21.

P S A L M XXXIV.

HERE we see the happy Fruits of making every Thing a Rise for Praise and devout Meditation. When David did That (on whatever Occasion he did it) the good Spirit of God visited his Heart, and enabled him to look forward and behold that Just-One, who was the Hope of all the Earth, and the Glory of His People Israel. In his State of Humiliation here he beholds Him: and after a thankful Acknowledgement of the Deliverances and Mercies vouchsafed to himself

himself—with an Exhortation to every one to learn from thence to fear The Lord—he foresees and foretells, y. 19—22, that This blessed Just-One was to be in like Manner exercised with, but safely carried through, many Troubles; that not a Bone of Him should be broke, nor any of His Servants perish; but The Wicked-One, and all his Followers—the Enemies of The Just-One—must perish.

- 1 **T**HE Lord I will at all Times bless:
His Praise shall ever fill my Mouth.
- 2 My Soul shall triumph in The Lord:
The Meek will hear it, and rejoice.
- 3 Do you, then, join and magnify The Lord:
Let us His Name, with one Consent, exalt.
- 4 I fought The Lord, and He has answer'd me:
He set me free, and all my Fears remov'd.
- 5 Who look to Him have always Comfort found:
None e'er do That, and go away ashamed.
- 6 This Poor-One pray'd, and, lo! The Lord has
heard:
From all his Troubles he deliver'd stands.
- 7 The Angel of The Lord, like Hosts encamp'd,
Surrounds His Servants, and delivers them.
- 8 Come, taste and see; The Lord, you'll find, is good:
And blest and happy he whose Hope He is.
- 9 Oh! fear The Lord, All ye His Saints!
For they that fear Him never want.
- 10 Hunger and Thirst the Lions pinch;
But whoso seeks and serves The Lord,
No Want of any Good shall know.

11 Come,

80 P S A L M XXXIV.

- 11 Come, Children! come; to me attend:
To fear The Lord from Me you'll learn.
- 12 Hear now, O Man! thou that desirest Life;
Wishing, and longing for the happy Days:
- 13 From evil-speaking keep thy Tongue;
Thy Lips from utt'ring Fraud, or Guile.
- 14 Depart from Evil, and be doing Good:
Seek Peace, and only That pursue.
- 15 The Lord upon the Righteous has his Eye:
His Ears are towards all their Prayers.
- 16 His Countenance, on Evil-doers fix'd;
Will root their very Memory from Earth.
- 17 Soon as the Righteous cry, The Lord will hear:
From all their Troubles He delivers them.
- 18 The Lord to broken Hearts is always nigh:
He ever will the contrite Spirit save.
- 19 The Just-One many Troubles must endure:
But thro' them all The Lord will lead him safe.
- 20 He will His very Bones preserve:
Not one of them shall e'er be broke.
- 21 The Wicked-One for Evil-doing dies:
And all the Haters of The Just-One perish.
- 22 His Servants Souls The Lord redeems:
No one that trusts on Him shall perish.

✧ 12. The happy Days.] Hebr. *the Days of Good*—those good and happy Days which, at the Restitution of all Things, all that fear The Lord are assured of.

P S A L M XXXV.

HERE, plainly, the Prophet David is speaking in the Person of Christ, wrestling not only with Flesh and Blood, but with Principalities and Powers, those Rulers of the Darknes of this World, who (as being all combined under their proud Head) are here represented as A Stronger-One, who is to have an unexpected Fall, and from whom that meek and poor-one, the Blessed Man Christ Jesus, expected to be delivered, y. 1—10; complaining, in the mean time, of false Witnesses, and Abjects gathering in Multitudes to tear and insult Him, tho' He cloathed Himself with the Sackcloth of our Flesh, mourning and fasting, for the Healing of their Souls, y. 11—16; praying, then, to The Father, in full Assurance that He (with that Body of His peaceful, quiet-ones for which, as Head, He was thus making Intercession) shall find Deliverance, and rejoice in His Mercy. Here, therefore, and every where, when He is thus making Intercession for Us, as for Himself, our Hearts should be lift up, and humbly saying, Lord! hear the Voice of The Mediator.

1 **S**TRIVE Thou, O Lord! with those that strive
with me:

Do Thou, with all that fight with me, contend.

2 The Shield and Buckler take in Hand:

Arise, stand up and bring me speedy Help.

3 Draw out the Sword, and my Pursuers stop:

Say to my Soul, I thy Salvation am.

4 Shame, then, shall all that seek my Life attend;

They'll cover'd with their own Confusion stand:

All that my Ruin and Destruction mean,

Shall turn their Backs, and quite confounded fly.

G

5 They'll

- 5 They'll fly, as Chaff before the Wind, dispers'd:
As hurried by the Angel of The Lord.
- 6 Both dark and slippery they'll find their Way:
And still the Angel of The Lord pursuing.
- 7 As they for Me their Net, unjustly hide;
A Pit to catch my Soul, unjustly dig;
- 8 He will an unexpected Ruin find;
Himself alone the Net he hides shall catch;
He'll feel the Mischief he for others meant.
- 9 My Soul shall triumph in The Lord:
As fav'd, and fav'd by Him, it shall rejoice.
- 10 And all my Pow'rs shall thus confess, and say,
Whom shall I, Lord! to Thee compare?
Who from a Stronger dost The Meek-One save;
The Meek and Poor from His devouring Foe.
- 11 False Witnesses, behold, there will arise:
And charge upon me Faults and Crimes unknown.
- 12 Evil for Good they will return, *and seek*
The Death and Desolation of my Soul.
- 13 But I, when they were sick,
With Sackcloth cloath'd appear'd:

With

y. 8. He will.] He who is their Leader and Head, even Satan; and with Him all his Followers; every He that joins with Him.

y. 11. Will arise.] So the Hebr. speaks, in the Future; and the Verbs in the two next Periods also are future, to intimate that the Prophet was speaking of what was then future in the Person of Him against whom false Witnesses did arise, and who, because our Souls were sick, clothed Himself with the Sackcloth of our Flesh; mourning at the very Thought that His Prayers, in any measure, should return into His own Bosom.

With Fasting I my Soul chastis'd;
And must my Pray'r into my Bosom turn?

14 As for a Friend or Brother I behav'd:

I mourn'd, ev'n as a Mother mourns.

15 Yet they in my Distress rejoice and meet:

The very Objects, quite till now unknown,
Against me gather'd meet, and flocking come.

16 They tear me *with their Cries*, and never cease;

With Mockers, and the flatt'ring Parasites
Their Malice, ev'n with gnashing Teeth, to prove.

17 O my Support! how long wilt Thou look on?

My Soul from this their Outrage save:
My helpless Darling from the Lion's Mouth.

18 I'll give Thee in the great Assembly Praise:

Of Thee, among the Pow'rful, joyful sing.

19 Then let not those that hate, they know not why:

Let not these causeless Foes rejoice and wink.

20 For

ψ. 14. As a Mother mourns.] Hebr. *as a mourning Mother*—
a Mother mourning for a darling and only Son.

ψ. 17. My Darling.] So our Translations; Chald. *my Body*,
and That, doubtless, was what the gracious Supplicant was in-
terceding for, as being *jahid*, an *Only-One*, His Darling; and
too often lonely and helpless, with respect to any Help it may
hope for from Man.

ψ. 18. The great Assembly.] *i. e.* of His Church, which be-
gan to be spread in the *Roman Empire*, which seems here to be
denoted by the *powerful People*, as the *Jews* are by those cause-
less Foes, who devised horrid Calumnies against the meek and
quiet Servants of *Christ*; opening wide their Mouths at *Him*, and
saying, when they saw Him on the Cross, There, There—.

84 P S A L M XXXV.

- 20 For never will they wish me any Good;
But 'gainst the peaceful Quiet-Ones of Earth,
They will most horrid Calumnies devise.
- 21 At Me they'll open wide their Mouths, and say,
There, There, our Eyes with Pleasure see it done.
- 22 Thou, Lord! hast seen it; do not silent sit:
O my Support! be Thou not far away.
- 23 Awake, arise to help me, O my God!
Thou, my Support! to plead my Cause arise.
- 24 Oh! help me of Thy Goodness, Lord my God!
And let me not their Sport and Pastime be.
- 25 Let not their Hearts still say, There, There;
We have our Wish, he now is quite devour'd.
- 26 Let those be sham'd, and taught to blush,
All that wou'd smile, and in my Fall rejoice;
Who pride themselves in doing Me Despite:
Let these with Shame and due Disgrace be cloath'd.
- 27 Let Joys triumphant be the happy Lot
Of all that in my Righteousness rejoice:
Let them for ever say, The Lord be prais'd,
By whose good Pleasure Peace his Servant crowns.
- 28 So shall my Tongue Thy Righteousness proclaim:
And publish, even all Day long, Thy Praise.

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P S A L M XXXVI.

THE Prophet here, having represented the desperate and incurable Wickedness of that Enemy of Souls, The Wicked-One, y. 1—4, turns his Eyes, and sets before us the beautiful, opposite Character, in that wonderful Mercy of the great Lover of Souls, under the Shadow of whose Wings there is offered Refuge even to the poor fallen Sons of Adam; with the Hope of partaking also in that Torrent of Joys which flows from the Light of His Presence, y. 5—9; and then prays, in the Name of the Church, for Mercy to all the True-in-Heart, and foresees the utter Destruction of the Wicked, in y. 10—12.

1 **T**HE Wicked-One's bold Ways my Heart assure,

He has no Fear of God before his Eyes.

2 Applauded by Himself, he is so fair,
He'll never see, and learn to hate his Sin.

3 Deceit and Wickedness are on his Tongue :
He's never wise in Heart, nor good in Deeds.

4 Contriving Wickedness ev'n on his Bed,
His Heart he hardens in the vilest Ways :
Nor does he any Kind of Ill refuse.

5 Thy

y. 2. Applauded by Himself.] Hebr. *He smooths*, or flatters himself in his own Eyes too much to see his Sin, so as to hate it.

y. 4. His Heart he hardens.] Hebr. *He sets himself in a Way not good.* i. e. He goes on resolutely in his vile Ways, and will never turn.—'Tis the Character of the great Apostate, Satan; now contriving Wickedness on his Bed, or while he is in some Sense suffered to rest, being not yet plung'd into those Torments, for which he is reserved, at the Judgement of the great Day.

- 5 Thy Mercy, Lord! is as the Heavens high :
Thy Truth ev'n to the purest Skies extends.
- 6 Thy Righteousness, as mighty Hills, stands firm;
Unfathom'd, as the Deep, Thy Judgements are:
Both Man and Beast Thou, Lord! wilt save,
- 7 How wonderful, O God, Thy Mercy is!
Within the Shadow of Thy Wings
Ev'n *Adam's* Sons may Refuge find.
- 8 They, in Thy House, transporting Joys may taste:
Of Thy Delights, as of a Torrent, drink.
- 9 All Life from Thee, as from a Fountain, flows:
Thine is the Light, where we shall Light behold.
- 10 On those that know Thee Thy rich Mercies pour:
Let all the True-in-Heart Thy Goodness prove.
- 11 Let not the Foot of Pride e'er tread me down:
Nor any wicked Hand my Peace molest.
- 12 Lo! there the Evil-doers fall:
Down they are hurl'd, to rise no more.

ψ. 11. My Peace molest.] Hebr. *disturb*, or *make me fly*.

ψ. 12. Lo, there.] The Prophet, in the Spirit, sees it done.

P S A L M XXXVII.

THE Prophet is here calling us to Patience in the evil Days, or present corrupt State of the World; in full Assurance that all the Wicked will be rooted out, and they that trust in The Lord, and wait His Coming shall inherit the Earth. He foresees, and foretells also, the Plots and Contrivances of The Wicked-One against The Just-One; i. e. against Christ and His mystical Body, and assures us that how much soever

forever the Wicked-One may flourish for the present, his End is Rooting-out: But The Just-One's End shall be Peace, and the Deliverance of all that trust in Him.

- 1 **A**'T Evil-doers do not fret:
No Envy at the Wicked feel.
- 2 They will e're long as Grass be mow'd;
And wither as a fading Herb.
- 3 Trust in The Lord, and do what's good:
Dwell on the Earth, but live on Truth.
- 4 Let but The Lord be thy Delight,
And He'll thy Heart's Desires fulfil.
- 5 Cast thou thy Care entirely on The Lord:
On Him rely, and He will see it done.
- 6 Clear as the Light thy Righteousness shall shine;
Thy upright Dealing as the Noon-day Sun.
- 7 Submit thyself, and, silent, wait The Lord:
Fret not at Him who what he aims at gains,
The Man who in his ill Designs succeeds.
- 8 Check all thine Anger, and of Wrath beware:
Fret not; to Evil only *that will lead.*
- 9 The Wicked-doers shall be rooted out;
And such as wait *the Coming of The Lord,*
These are the Men who shall the Earth possess.

10 As

ψ. 3. Live on Truth.] Hebr. *feed on Truth.* i. e. Nourish thy Soul (while thou art in the Body, and so to dwell on Earth) with the Faith and Love of Him, who is *The Way, The Truth and The Life*; the true Bread which cometh down from Heaven, and giveth Life to the World.—No Occasion, therefore, is there for Bp. Hare's Correction.

- 10 As for The Wicked-One, his Time's but short:
His Place, tho' look'd for, shall no more appear.
- 11 Then shall the Meek the Earth possess:
And in abounding Peace rejoice.
- 12 The Wicked-One against The Just-One plots:
His very Teeth, with Rage and Madness, gnash.
- 13 At this my Lord will only smile:
For soon, He sees, his Day will come.
- 14 Their Sword, behold, the Wicked draw;
Their Bow they also have prepar'd
To cast the Poor and Needy down,
To murder Men of upright Ways.
- 15 Themselves alone their Sword shall pierce:
Their Bow shall also broken prove.
- 16 The Just-One's little Flock shall more prevail
Than Crowds and Multitudes of wicked Men.
- 17 For wicked Arms are all a broken Reed:
But righteous Men are by The Lord upheld.
- 18 The Lord the Righteous in their Troubles owns:
And their Inheritance is ever safe.

19 They

ψ. 16. Shall more prevail.] Hebr. *The Just-One's little is better* — But the Prophet is not speaking here of the Riches, but of the Power and Violence of the Wicked, whom he represents drawing their Sword — and fighting under their Leader, Satan, against Christ, and His little Flock; which, therefore, seems to be here meant by the Word (*mengat*) little: as the Multitude of Satan's Servants and Followers are by the Words *hamon refangim rabbim*.

ψ. 18. In Trouble owns.] Hebr. *He knows their Days*; their Days of Grief and Trouble: even then He knows and owns their Souls, and will give them an Inheritance in His everlasting Kingdom.

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- 19 They in the evil Time shall not be sham'd :
They in the Days of Dearth shall have enough.
- 20 But sure Destruction wicked Men attends ;
All that are Haters of The Lord :
They, as the Fat of Lambs, shall waste ;
They, as a Smoke, shall disappear.
- 21 The Wicked borrows, but he never pays :
The Just-One's Mercy, nay, and Bounty's great.
- 22 The Earth's the Portion of His Blessed-Ones :
But those He curses will be rooted out.
- 23 The Lord will ever that Man's Steps uphold :
And all His Ways with His Acceptance crown.
- 24 Ev'n falling, He shall not be cast away :
For, with His Hand, The Lord will Him support.
- 25 Nor in my Youth, nor now I'm growing old,
Have I The Just-One e'er deserted seen :
Nor does His Seed e'er want, or seek their Bread.

26 He's

†. 21. The Wicked.] Even The Wicked-One (for the Hebr. is singular) *i. e.* *Satan* borrows and uses the Hands of wicked Men to do His Work, but he pays them Nothing for it. But *Christ*, The Just-One, is merciful and even liberal, in rewarding every Man according to his Work.—And that this Just-One is *Christ* appears from what immediately follows, concerning the Earth's being the Portion of those whom He shall bless, and the Rooting out of those whom He pronounces Accursed.

†. 23. That Man.] Hebr. *geber*, which *Glossius* Onomat. p. 74, &c. is said to have proved to be used emphatically as a Title of *Christ*. See also Dr. *Tho. Jackson's* Nazareth and Bethlehem, Vol. II. p. 401.—And here the Context proves it to be meant of Him.

†. 25. Their Bread.] The Seed of The Just-One are His real Followers ; those that feed on, are nourished by, or live upon

90 P S A L M XXXVII.

- 26 He's ever merciful, and freely lends :
And for His Seed a certain Blessing waits.
- 27 Depart from Evil, and be doing Good :
An everlasting Habitation this secures.
- 28 For what is right The Lord will ever love ;
He never will His Humble-Ones forsake.
They will for ever be preserv'd ;
But for the Wicked sure Destruction waits.
- 29 The Righteous shall the Earth possess :
And there for ever, *unmolested*, dwell.
- 30 Ever The Just-One's Mouth in Wisdom speaks :
On His blest Tongue what's good and useful dwells.
- 31 Deep in His Heart the Law of God is fix'd :
Steady and firm His Feet are sure to tread.
- 32 The Wicked-One The Just-One watches close :
And for Occasion to destroy Him seeks.
- 33 The Lord will never leave Him in his Hand.
His Innocence, when tried, He'll fully clear.
- 34 Wait Thou for God The Lord, and keep His Way ;
So shall He raise thee to possess the Earth :
Thou'lt the Destruction of the Wicked see.

35 The

upon Him, according to *ψ. 3*, as being the *true Bread* which came down from Heaven to nourish and be the Life of their Souls. And this Blessed Bread they never have to seek, but find it ever nigh unto them, and always refreshing their Souls.

ψ. 26. He lends.] *i. e.* He furnishes them with all needful Graces, which are as so many *Talents lent*, for Them to improve and trade withal.

ψ. 33. His Innocence will clear.] Hebr. *He will not condemn*, or *find Him guilty*, but own and justify His Innocence—as He did, by raising Him to Life, after He had been unjustly condemn'd and put to Death.

- 35 The Wicked-One in mighty Pow'r I've seen :
Spreading as Trees upon their native Soil.
- 36 But passing since, behold, he was not there :
I even fought him, but he was not found.
- 37 Mark and observe The perfect Righteous-One :
For Peace assur'd will that Man's End reward.
- 38 But the Transgressors must be all destroy'd :
The Wicked's final End is Rooting-out.
- 39 The Righteous in The Lord Salvation find :
He, in the evil Day, is Their Defence.
- 40 He gives them Help, and sure Deliv'rance sends ;
Them, from the Wicked, He protects and saves :
On Him they trust, and are in Him secure.

✧ 35. Their native Soil.] See *Hammond*.

✧ 37. Mark, and observe.] Hebr. *Observe the Perfect-One, and behold The Just-One*, who is *Christ* ; to whom this Character is appropriated in this Book of Psalms, and in the New Testament also. — For Him and all His living Members, how much sorer distressed on Earth, *the End is Peace*, with Glory everlasting.

P S A L M XXXVIII.

THE Title of this Psalm supposes it to be offered in the Way of Remembrance, or for the Confession of Sin, and the obtaining a Remembrance in Mercy. The Person whom the Prophet personates in it (according to St. Austin, and as v. 11—14 seem to prove) is the Blessed second Adam, begging Mercy for His mystical Body, and lamenting that Corruption of our Nature (those putrifying Sores, and that Fire of worldly Affections in our Hearts) which Sin has brought upon it. For these He was to answer, and bear them

them in His own Body; and for that Reason is represented speaking of them as His own, and what He felt the sad Effects of, as He certainly did in His bitter Agony, and the Pains of the Cross; when all His Disciples (His Lovers and Friends) forsook Him and fled, and He stood as one that is dumb before His false Accusers.—These His Prayers, therefore, were both to ascend as a Memorial before God on our Behalf, and also as Monitors to lead us to confess and lament the Corruption of our Nature. He speaks, we are to remember (in this and all like Cases) as our Representative and Head, to teach us what we should be saying for ourselves; in a due Sense, particularly, of the Care we had need take to avoid all Occasions of Triumph to the Adversaries of His Blessed Name, by our Frailty, and great Aptness to slip. And this also, as Head of the Body, He vouchsafes to charge upon Himself; calling it the Grief which He never forgot; and which therefore we are much concerned to remember; humbling our Hearts with the Consideration that it was His Grief, and so had need be both lamented, and strictly guarded against by Us.—They who read the Psalm with these Sentiments, and in this View, will find the Benefit of it, and be the more careful to avoid the Ways of those Enemies of the Cross of Christ, whom y. 19 represents as living gay and merry; or, in the Apostle's Words, whose God is their Belly, who glory in their Shame, and mind nothing but earthly Things.—For Thee, then, be supposing, O Christian! for Thee thy gracious Mediator and Head thus begins, and says—what, in a due Sense of thy fallen and corrupted Nature, thou shouldst be humbly saying for thyself.

1 **I**N Anger, Lord! rebuke me not:
Do not correct me in Thy Wrath.

2 For very deep thine Arrows sink:
Thy Hand has made me know its Weight.

3 My

- 3 My Flesh corrupt and frail Thy Wrath has made:
And in my aching Bones I feel my Sin.
- 4 By my Iniquities I'm overwhelm'd:
A Load they are, and more than I can bear.
- 5 My stinking Sores filthy Corruption fills:
And from my Foolishness it all proceeds.
- 6 Greatly I'm tortur'd, and my Pressure's such,
That sad, and mourning all my Days, I walk.
- 7 A spreading Fire within my Bowels burns:
And all the Soundness of my Flesh is gone.
- 8 Oh! how exceeding weak, and faint I am:
Loud Groans the Anguish of my Heart declare.
- 9 O my Support! my whole Desire Thou see'st:
My Sighs and Groans are not from Thee conceal'd.
- 10 My Heart is panting, and my Strength is gone:
Nor do my Eyes their wonted Light behold.

III LOVERS

†. 3. My Flesh corrupt.] Hebr. *There is no Soundness, or rather no Perfection in my Flesh.* It is not such as was at first created, but through the Entrance of Sin into the World, is become subject to Corruption, and various Evils, all proceeding from that Folly which separated us from God, and kindled that Fire of worldly Affections in our Bowels, or Hearts, which †. 7 points at, and which has set on Fire the Course of Nature.—This, on our Behalf, our merciful Head seems to be here lamenting.

†. 10. Their wonted Light.] Hebr. *The Light of my Eyes is not with me*; which does not seem to be meant of Weakness, or Dimness of Sight, but to be used in a figurative Sense—that what He esteem'd the Light of His Eyes, even the comfortable Presence of the good Spirit, was not at that Time *with Him*; so that He was to struggle singly, as it were, with His numerous Enemies.—And in this, particularly, He is giving us an Example; teaching us to esteem the Presence of the good Spirit the Light of our Eyes, and to lament its being so much hid from us since our Fall, and by the too prevailing Corruption of our Hearts.

- 11 Lovers and Friends stand frighted at my Stroke :
My very Kinsmen fly, and shun my Sight.
- 12 While they that seek my Life are laying Snares :
And all that wish me Ill their Malice shew
Daily, in cruel and despiteful Words.
- 13 But I'll be as the Deaf, who cannot hear :
Or as the Dumb, who opens not his Mouth.
- 14 I'll meekly stand, as one that heareth not :
Or he whose Mouth no Answer can return.
- 15 For, Lord ! on Thee I hope ; on Thee I trust ;
Thou wilt the Answer give, my Lord, my God !
- 16 I'd no Occasion for their Insults give :
Leave 'em no Room to triumph in my Fall.
- 17 For I, alas, am weak, and apt to slip :
That is my Grief, and That I ne'er forget.
- 18 For I my Wickedness to Thee confess :
I mourn, and sorrow greatly, for my Sin.
- 19 But they who hate me gay and hearty live ;
And these my wrongful Foes are multiplied ;
- 20 Who,

ψ. 13. I will be as the Deaf.] So the Hebr. speaks here, and in the next *verse* also, in the Future ; to remind us, that the Person speaking here is He, who *when He was accused of many Things answered Nothing*, but was as a Lamb before her Shearers dumb.

ψ. 19. Gay and hearty live.] Hebr. *My Enemies are lovely, or being lively* are strong. In which Words the Prophet is drawing their Character in a Way of Contrast, or Opposition, to that which he had been drawing for the humble, mourning Suppliant, in the foregoing Lines. He walked mourning daily, under a Sense of the present corrupt State of Mankind, and from a Fear of their Falling. But none of these Things move His Enemies ; their Rule is still, *Eat, drink and be merry*. They are

still

20 Who, rendring Ill for Good, can bear me Hate,
Because their Peace and Welfare I pursue.

21 But do not Thou forsake me, Lord!
Ah! stand not far away, my God!

22 Vouchsafe to bring me speedy Help,
Thou my Support, and sure Salvation!

still all Life and Spirit, not regarding Consequences, or thinking of an Hereafter. — And hence it is, that these His Enemies are represented as hating and persecuting Him, *because* He would turn them from this sensual Way, and lead them into the *Way of Peace*: only *pursuing Good*, as the Hebr. speaks; what is good for every one, their real Peace and Welfare, by leading them to the Blessing of being *turned from their Iniquities*.

P S A L M XXXIX.

THE Prophet is here setting before us a most perfect Pattern of Watchfulness, Humility and Resignation. And so perfect it is, that (as a Sequel to the foregoing Psalm) it seems to have been designed by the Holy Spirit for Him, whose Pity for our Souls was such, that, for their Redemption, He submitted to the Vanity of a mortal State, and even to become the Scorn of Fools; bearing also the Strokes of God's mighty Hand, while He dwelt a Stranger here on Earth; ever interceding for His Body the Church, in Words suited to our Condition, and leading us to consider the Vanity and Frailty of our present State: and therefore to beg and labour for a Renewal of our spiritual Strength, before we go hence and be seen here no more.

1 **H**EED to my Ways I have resolv'd to take,
My very Tongue shall all Offences shun:
My

- My Mouth, as with a Bridle, shall be kept,
While yet The Wicked-One as my Opposer stands.
- 2 In quiet Silence I have sat,
And ev'n from speaking Good refrain'd:
But then my Sorrows were increas'd.
- 3 My Heart within my Breast grew warm:
My musing Thoughts soon kindled, as a Fire;
My Words brake out, I spoke and said,
- 4 Oh! make me, Lord! to know my End;
The Measure of my Days, how small it is:
Let me how frail I am discern.
- 5 Days like a Span, behold, Thou givest me;
Mine Age is Nothing in Thy Sight:
And all Men, at the best, are Vanity, *Selah.*

6 For

✧. 1. While yet.] Hebr. While the Wicked-One is *le-negdi*, against me, or suffered to oppose me, and be laying Snares for the poor Members of my mystical Body.—We are therefore here admonished to be always taking heed to our Words, for this awakening Reason, that The Wicked-One is thus laying wait, and watching to catch something out of our Mouths, which may occasion Destruction to our Souls.

✧. 4. Make me to know.] He speaks as Head of the Body—begging, for every Member of it, a due and serious Consideration of our Frailty; by thinking of which, His Heart burnt with the most tender Compassion for our Souls, even till such Words (as the Prophet is here representing) burst out.—And how affecting are the Words, when considered in this View, or as coming from the Mouth of our compassionate Redeemer, who so fully knew the Dangers we expose ourselves to, by not laying to Heart this out frail Condition.

✧. 5. Ev'n at the best.] This is what seems to be implied in the Word *nizzab*; as it denotes a Magistrate, one set in Authority, and so exalted to the best State, or Condition of Life. For all

- 6 For Man, in Truth, but as a Shadow walks ;
And is with idle Hopes and Fears disturb'd :
He hoards, and knows not who the Hoard will find.
- 7 What is it, then, which yet I wou'd desire ?
O my Support ! in Thee is all my Hope.
- 8 From all my Sins deliver me :
Let me not be the Scorn of Fools.
- 9 But I am dumb, I open not my Mouth ;
Because by Thy good Pleasure so it is.
- 10 Yet, Oh ! remove, and take away Thy Plague :
Under the Strokes of Thy dread Hand I faint.
- 11 Man with Rebukes for Sin if Thou correct,
His Beauty wastes, as by a Moth consum'd :
So true it is, all Men are Vanity. *Selah.*
- 12 O Lord ! be hearkning to my Pray'r ;
Bow down thine Ear to my Complaint :
My Weeping and my Tears regard.
For here, Thou seest, a Stranger I appear :
A Sojourner, as all my Fathers liv'd.

13 Oh !

all That, he is *hebel*, a poor, vain, insignificant Thing, unless he obtains Redemption by the Intercessions of The Mediator.— That Word *nizzab*, therefore, makes the Prophet's Expression stronger and more emphatical ; nor may it be struck out upon the supposed Authority of the Metre.

†. 10. Thy Plague.] That which was inflicted by the immediate Hand of God, when, as Mediator, He stood bearing our Iniquities ; and which was so heavy that it, as it were, *consumed* Him, making Him *faint*, or ready to sink away. The Removal of this bitter Cup, therefore, He begs : but was dumb, and submitted to bear the Scorn of Fools—while it was His Father's Will that He should be exercised with it.

H

13 Oh! spare, and let me feel my Strength renew'd,
E're I go hence, and shall be seen no more.

†. 13. Let me feel my Strength renew'd.] Hebr. *till I am refreshed, or recreated, and recover my Strength*—that spiritual Strength, doubtless, which was lost by The Fall. This, in Behalf of His mystical Body, was the Subject of all the Intercessions of our merciful Head, then humbling Himself so far, as to stand *A Stranger upon Earth*. In Him, but in no other Man, it was an Instance of Humiliation to stand thus *A Stranger on Earth*. And from its being here urged *as such*, we seem to have sufficient Reason to conclude, that He is the Person here speaking, and urging it on our Behalf—that we may be spared, or corrected in Mercy, till we become duly sensible of our present vain and frail Condition, and so recover our spiritual Strength.

P S A L M XL.

HERE, plainly, the Prophet is speaking in the Person of Christ; whom he represents professing (while He dwelt among us in the Form of a Servant) Subjection, in a patient waiting on The Lord, even though He laid Him in the Pit of the Grave; but rejoicing, and giving Thanks also, in a View of the great Things which God, by Him, would do for us Men, †. 1—5; declaring then the Insufficiency of the legal Sacrifices, and His own Readiness to fulfil the Will of God by offering a better, and preaching Righteousness to the great Congregation, or Church of His People, †. 6—10; begging Protection under those innumerable Troubles which He was to endure for our Sins, which, as Head of the Body, He vouchsafes to take upon Himself, and speak of as His own, †. 11—13; and then foresees that all His Enemies will be confounded, but all that seek The Lord shall rejoice,

*rejoice, and triumph in His Salvation : which happy Time
He prays may not be delayed.*

- 1 **P**ATIENT I wait, and seek The Lord :
He will regard, and hear my Cry.
- 2 Ev'n from the horrid-sounding Pit,
And miry Clay, He'll raise me up :
Upon a Rock He'll set my Feet,
And make me tread secure and firm.
- 3 A pleasing Song my Mouth shall fill,
Glory and Praise unto our God :
Many shall this with awful Fear behold ;
And rest with Hopes all on *Jehovah* fix'd.
- 4 And blest he is whose Hope on Him relies ;
Who from the Proud no Help expects ;
Nor any one who wanders after Lyes.
- 5 O Lord my God ! how great Thy Works !
Thy Wonders, and Thy Thoughts on our Behalf !
There's none who may with Thee compare !

Fain

†. 1. He will regard.] Thus, in the Future, the Hebr. speaks here and in the two next Periods also. And had the Verbs been always rendered thus, as speaking of what was then future, it had been more easy for every one to perceive whom they represent thus speaking, and declaring His full Assurance of being delivered from the Pit, and heard in all the Supplications He should offer for His Soul ; *i. e.* for His Church, dear to Him as His own Soul.

†. 4. Who—no Help expects.] Hebr. *who regardeth not* (or looketh not for Help to) *the Proud* ; who here, and in many other Places, seem to denote the fallen Angels, those Sons of Pride, who were the Objects of Heathen Idolatry, and who, as being false Gods, are often called *Lies*.

- Fain I wou'd reckon and recount them all :
 They're more than I am able to exprefs.
- 6 Thou'rt not with Sacrifice, or Gifts, appeas'd :
 (Ears open *to perceive it* Thou bestow'ft)
 Thou Off'rings burnt for Sin desireft not.
- 7 Behold I come, I freely then profess'd,
 (And so the sacred Volume says I shou'd)
- 8 Thy Pleasure to fulfil, O God !
 And in the doing it I much delight :
 Thy Law does all my Heart and Soul possess.
- 9 To gather'd Crowds I Righteousness proclaim :
 My Lips, behold, I never have refrain'd,
 As Thou, O Lord ! hast seen, and fully known.
- 10 My Heart Thy Righteousness has never hid ;
 Thy Truth and Thy Salvation I have preach'd :
 The Grace and Truth, Thou dost Thy Church
 intend,
 I have not silent, or ashamed conceal'd.
- 11 With-hold not Thou Thy Mercies, Lord !
 Thy Grace and Truth to me extend :
 Let them preserve and keep me safe.
- 12 Innumerable are the Grievs and Pains,
 Whose oft renew'd Assaults I bear.
 My Sins have overtaken me,
 And make me stand with down-cast Looks :
 They're more than all the Hairs upon my Head,
 And sink, with sad and doubtful Fears, my Heart.

13 Be

ψ. 10. Thy Church.] Hebr. *the great Congregation*—which
 He was to gather out of all Nations. *The Mercy* (designed) for
 this great Congregation, the Prophet here says, in the Person of
Christ, he did not hide, or conceal.

- 13 Be it Thy Pleasure, Lord! to grant me Help:
Defer not, Lord! but hasten my Relief.
- 14 Then they that to my Soul Destruction wish,
Shall soon their Shame and sad Confusion feel:
They that in my Calamities rejoice,
Shall, cover'd with Disgrace, be glad to fly.
- 15 Who now insult, and boasting say There, There,
Amaz'd, shall find Confusion's Their Reward.
- 16 And then shall all that humbly seek Thy Face,
The Joys from Thee deriv'd, exulting, feel.
The Souls who Thy Salvation love,
Will ever say, The Lord be prais'd.
- 17 I am, I own, both poor and needy now;
But my Support, I trust, will see me safe:
My Helper and Deliverer Thou art;
Oh! make no long Delay, my God!

ψ. 15. Amaz'd.] Hebr. *jafommu*, obstupefcent, *gnal gnekeb*, propter mercedem, *boß-am*, nempe Ignominiam suam; i. e. They shall be amazed to find their Reward is only Shame and Confusion.

P S A L M XLI.

IN the Beginning of this Psalm the Prophet speaks in his own Person, declaring the Blessedness of Him that regards the Poor and Needy; i. e. of Him who so graciously regarded our poor and needy Souls; and, in Him our Head, of every one that imitates His divine Compassion and Charity. Then, ψ. 4, this Blessed Man Christ Jesus is introduced, confessing and bewailing, as if His own, the Sins of His mystical Body, and begging it may be delivered from those, who in its Distresses (represented here under the Figure of His Sick-

ness) are plotting against it; professing His Readiness to be still doing Good to Them, and blessing The Lord for thus upholding, or enabling him to preserve His Integrity by doing it—to teach Us what we should be doing, when we are in any measure enabled to imitate this divine Example, by loving and doing Good to our Enemies.

1 **B**LESSINGS on Him the Poor and Needy
who regards :

Him will The Lord in evil Times deliver.

2 The Lord will keep and comfort Him :
Prosperous on Earth, and blest'd He'll be.

3 Refreshments from The Lord His sick Bed finds ;
Ever His Bed in Sickness Thou wilt make.

4 My Pray'r, however, is, Have Mercy, Lord!
Grant my poor Sin-sick Soul Thy healing Grace,

5 My Enemies ill and unkindly speak ;
When will He die, and His Name be gone ?

6 One comes to visit me, but Falseness speaks ;
His Heart keeps adding Sin to Sin ;
He goes but forth, and speaks it out,

7 Then

✧ 4. My Pray'r is.] Hebr. *I say*—*i. e.* This Prophet is here pronouncing Blessings on me; but being the Head of a Body which hath sinned, and greatly needs Thy merciful Healing, *I say*—'Tis the Voice of our gracious Mediator answering, as it were, to what the Prophet had been speaking, concerning the Blessings which attended Him; and condescending to confess and lament our Sins, as if they were His own.

✧ 6. One comes.] Hebr. *If he comes*—*i. e.* If one of my Enemies comes, pointing at the disguised Malice of any pretended Friends—in all Ages—but immediately at Judas, and the plotting Rulers.

- 7 Then all that hate me get together, talking :
 They wish me Mischief, *and their Pray'r is This,*
- 8 Close may his deadly Sickneſs ſtick ;
 And now He's down let Him no more ariſe.
- 9 Ev'n my familiar, and once truſted Friend,
 Who of my very Bread did eat,
 Has falſe and moſt deceitful prov'd.
- 10 But, Lord ! be merciful, and raiſe me up ;
 And I Their Peace and Welfare yet will ſeek.
- 11 So ſhall I ſee I'm favour'd with Thy Love,
 If to my Foe no Triumphs I afford.
- 12 Yet not to Me the Praise ; 'tis all Thy Grace :
 From That is my Integrity deriv'd ;
 By That I ſhall before Thy Face for ever dwell.
- 13 The Lord, of Iſrael God, be bleſs'd
 From Age to Age, Amen, Amen.

ψ. 9. My familiar.] This *verſe* applied by our Lord Himſelf to the Treachery of *Judas*, is proving that He is to be conſidered as the Perſon here ſpeaking.

ψ. 10. Their Peace will ſeek.] So the Verb here uſed often ſignifies ; and in this Senſe, doubtleſs, it is here to be taken, and not in that of returning their evil Deeds.

ψ. 12. Yet not to me.] Hebr. *But I* ; 'tis *Thou that*—where the Prophet ſeems to uſe an *Apoſtrophe*,—to represent the Bleſſed Speaker checking all ſelf-applauding Thoughts, thus, *But I*—can claim no Praise for this my Readineſs to return Good for Evil : No—'tis *Thou upholdeſt me in my Integrity*. Thus St. Paul—*Yet not I, but the Grace of God which was with me*.

P S A L M XLII.

THE Prophet here may be conceived to represent the Church, or mystical Body of Christ, labouring under that distressed and persecuted State, which the foregoing Psalm points at under the Image of His Sickness, and which in the latter Days it is to be feared will be most dreadful. It laments, therefore (under the Figure of one driven to the Banks of Jordan) its Banishment from the House of God, and the Pleasures of His Sanctuary. It pants, and longs to be restored to them, but corrects its Weakness in giving way to desponding Thoughts, even though all the Waves and Storms of Divine Wrath were then passing over it. At length, it feels a lively Hope, that His Mercies will be renewed, and those Insults of its oppressing Enemies, which pierced it as with a Sword, restrained.

- 1 **A**S pants the Hart for cooling Streams ;
So pants my Soul for Thee, O God!
- 2 My Soul's for God, the living God, athirst ;
When shall I go and see the Face of God ?
- 3 My Tears are Day and Night my Meat,
While this I daily hear, " And where's thy God ?"
- 4 These Things I think of, and then mourning say,
A Time there was when I have gone,
In solemn Pomp, into the House of God :
Amidst the gladsome Voice of Joy and Praise
From Multitudes, as on a Festal Day.
- 5 Why art thou, O my Soul ! dejected thus ?
Why with desponding Doubts and Fears oppress'd ?

Have Hope in God; for Him I yet confess
A present Help, and evermore my God.

- 6 My God! my Soul within me sinks:
Oh! let me then remember Thee,
Where *Jordan* flows, and *Hermon's* Tops are seen,
Here on this poor, this low and little Hill.
- 7 Deep upon Deep, behold, is calling loud;
Thy Water-Spouts most awful Sound I hear;
And round me all Thy Waves and Billows beat.
- 8 The Lord one Day His Mercy will renew:
And in the darksome Night I yet will sing,
And yet my Pray'r to God my Life direct.
- 9 To Him I'll humbly say, Thou art my Strength;
Ah! why am I as one forgot?
Why walk I sad and mourning thus?
And by The Enemy oppress'd?
- 10 The Scoffs of my upbraiding Foes
Are as the Piercings of a Sword;
When daily they insulting say,
“ And where is now, Yes, where thy God?”

11 Why

ψ. 5. A present Help.] Hebr. *An Help before me*, or always at hand: so it should be rendered, surely, rather than The Help of my Countenance.

ψ. 8. One Day *will* bestow.] For the Verb is future, and the Meaning, *There will be a Day*, or Time, when He will shew Mercy; though for the present He afflicts me. And therefore *in the Night* (the dark and gloomy Time of Trouble) I yet will sing.

ψ. 9. The Enemy.] He who is emphatically such, even the Devil, the great Enemy of the Church, which is the Person here speaking; and in the next Psalm also, in both foreseeing and lamenting the dreadful Calamities of the latter Days, under Antichrist.

- 11 Why art thou, O my Soul! dejected thus?
 Why with desponding Doubts and Fears oppress'd?
 Have Hope in God; for Him I yet confess
 A present Help, and evermore my God.

P S A L M XLIII.

THIS Psalm also seems to be speaking in the Name of the Man whose Head is in Heaven (to use St. Austin's Words) and his Members on Earth; i. e. of Christ in His mystical Body, which is here still praying and hoping to be delivered from the Nation, or Company, of those that fear not God; who, under their Head and Leader, Satan (bearing here the Characters of The Deceiver, The Wicked-One, and The Enemy) are continually labouring to oppress and destroy it.

- 1 **B**E Thou my Judge, O God! plead Thou my Cause:
 From those, that fear Thee not, deliver me;
 From The Deceiver, and The Wicked-One.
- 2 For Thou, O God! *Thou only* art my Strength:
 Ah! why rejectest Thou my Pray'r?
 Why walk I sad and mourning thus?
 And by The Enemy oppress'd?
- 3 Be sending out Thy Light and Truth:
 Let them conduct and lead me safe
 To that Thy holy Hill, Thy Dwelling-Place.
- 4 Then shall I to God's Altar go,
 The God of my Delight and Joy:
 My Harp, O God my God! Thy Praise shall tell.
- 5 Why art thou, O my Soul! dejected thus?
 Why with desponding Doubts and Fears oppress'd?
 Have Hope in God; for Him I yet confess
 A present Help, and still my God,

P S A L M XLIV.

IT must be the Israel of God, surely, His faithful Church, which (in the perilous Times of the latter Days, especially) is here again represented, declaring her Trust and firm Belief, that her Redeemer (He who of old did such Wonders for the Deliverance of the natural Israel) is still The same, her King and God, through whom she shall at length overcome all her Enemies (though at present she groans under their Oppressions) because, keeping true to her Covenant, she prays and humbly waits for Deliverance.

- 1 **A**TTENTIVELY, O God! our Ears have
heard,
When Thy great Works our aged Fathers told;
Those which of old, in antient Times, were done,
2 When Nations, by Thy Hand expell'd, went off;
When People, scourg'd by Thee, were glad to fly:
And planted in their Stead Thy *Israel* dwelt.
3 Not from their Sword did they the Land receive;
They were not by their Pow'r, or Prowess, sav'd;
But Thy Right Hand it was, Thy mighty Arm;
The Light and Shining of Thy Countenance,
Freely, and of Thy mere Good-will, display'd.
4 Thou'rt still The same, my King and God;
Still let Thy *Jacob* Thy Salvations prove.
5 Our Enemies, by Thee subdu'd, shall yield:
Supported by Thy Pow'r, we'll tread them down,
6 I will not on my Bow depend;
Deliv'rance from my Sword I don't expect.

- 7 By Thee alone we live from Foes secure :
By Thee our Adversaries see their Shame.
- 8 Of God we gladly make our daily Boast ;
Nor will we ever cease to praise Thy Name. *Selab.*
- 9 Yet now we stand deserted and asham'd :
Thou art no longer leading out our Hosts.
- 10 Before The Enemy we fly :
To those that hate us we 're a Prey.
- 11 Thou giv'st us up to be as Sheep devour'd :
Scatter'd among the Nations, we 're dispers'd.
- 12 For very Nought Thou hast Thy People sold :
Their Sale to Thee no Profit brings.
- 13 Thou makest us our Neighbours Jest :
Of all around the Laughing-Stock and Scorn.
- 14 A By-Word we among the Nations are :
At Us the People shake their Heads.
- 15 My Ignominy ev'ry Day appears ;
My Face with Shame is overwhelm'd
- 16 At what Revilers and Blasphemers say,
And what Thee the Self-Tormenter boasts.
- 17 All this we suffer, yet forget not Thee ;
Nor Falsifiers of Thy Cov'nant prove :

18 Our

y. 17. Yet forget not—nor Falsifiers.] Are these Things true of the *natural Israel*? Must they not be understood of the Spiritual—especially in the latter Days; when (according to the Scriptures) there will be *perilous Times* and great Distress, such as is here described, for all the faithful Servants of *Christ*. Of these Days, and the sad Condition of the *Israel* of God *then*, the Psalm seems to be speaking.

- 18 Our Heart is never turning back ;
Nor do we wander from Thy Ways.
- 19 And hadst Thou driv'n us to the *Dragon's Den*,
And all the Shades of Death around us spread :
- 20 Yet shou'd we there The Name, our God, forget,
Or spread before another God our Hands ;
- 21 Cou'd it to the searching Eyes of God escape,
When He the very Secrets of the Heart beholds ?
- 22 For Thee it is, then, we are daily slain ;
And counted very Sheep, for Slaughter fed.
- 23 Arise, O Lord ! arise ; why sleepest Thou ?
Awake, do not for ever cast us off.
- 24 Ah : why is thus Thy Face for ever hid ?
Our Trouble and our Misery forgot ?
- 25 Low, even to the Dust, our Soul is bow'd :
As fasten'd to the Ground, we prostrate lie.
- 26 O Thou on whom for Help we trust, arise :
Come and redeem us for Thy Mercies Sake.

ψ. 19. Hadst Thou driv'n.] Hebr. *Tho' thou shouldst strike us down to the Place of Dragons*, or even to Hell ; yet still Thy Eye would follow us. To that, therefore, we humbly appeal, as seeing that we have not been false to Thy Covenant. For Thee, then, we humbly presume to say ; for Thee we are slain.—This seems to be the Connection, and the Meaning, from ψ. 19 to ψ. 22.

P S A L M XLV.

THE Prophet here comes with good Tidings to the Spouse of Christ, to comfort her in the Fears and Sorrows she was labouring under in the three foregoing Psalms. His Beauty, he declares, is great; and His Power such as will enable Him to ride on conquering, and maintain His Words of Meekness, Truth and Righteousness. If, therefore, she will hearken to Him, forgetting her own People, and her Father's House (i. e. all earthly Things) He will bless her with His Love; make her shine glorious, and His Children (begotten of Her by the Power of His Grace) Princes in all Lands—reigning for ever with Him, in His Kingdom of Glory.

- 1 **G**OOD Tidings now my Heart's disclosing:
What for The King I've made I speak;
A ready, skilful Scribe my Pen directs.
- 2 More than the Sons of Men Thy Beauty shines;
Thy Lips with lovely Grace bespread we see:
God, therefore, Thee with endless Blessings crowns.
- 3 Thou Mighty-One! gird on Thy Sword:
Thy Glory and Thy Majesty display:
And may Success Thy Majesty attend.

4 Ride

ψ. 1. Good Tidings.] Hebr. *A good Word*—a Gospel, or glad Tidings. And what this good word relates to, the next Line declares, even to the King, i. e. the *Messiah*, whose distinguishing Title That is, and of whom the whole Psalm is interpreted by the *Targum*, *Aben Ezra*, *Kimchi*, and *Jarchi*, says Dr. Hammond. And that it should be thus interpreted appears, surely, from every Part of it; tho' the particular Events which it points at, cannot (while they are many of them yet future) be every where determined.

- 4 Ride on, the Cause of Truth maintain,
With Meekness, and with Righteousness combin'd:
Let Thy Right-Hand its awful Terrors prove.
- 5 Sharp are thine Arrows, O Thou Mighty-One!
Submission from the People they exact:
Thro' ev'ry Heart that hates The King transfix'd,
- 6 For ever firm, O God! Thy Throne abides:
On Equity Thy Kingdom founded stands.
- 7 Thy Love's on Goodness fix'd, Thy Hate on Sin:
Beyond Thy Fellows, therefore, God, thy God,
With gladfom Oil thy Head anoints.
- 8 Myrrh, Aloës and Cassia spread
On all thy Garments sweet Perfumes,
(From Iv'ry Caskets pour'd) and make Thee glad.
- 9 Among Thy Precious-Ones Kings Daughters
stand;
The Queen, in *Ophir's* Gold, thy Right-Hand decks,
- 10 Hear, Daughter! and observe; incline thine Ear:
Thy People, and thy Father's House, forget.
- 11 So shall The King thy Beauty prize:
For He's thy Lord, and Him thou must adore.
- 12 Tyre's Daughter, with a Gift, shall do the same:
The wealthy People, and for Riches fam'd,
Shall seek and supplicate Thy Face.

13 Glo-

γ. 5. Thro' the Hearts—*transfix'd.*] This Rendering is favoured by the *Chald.* which reads here *Filii arcūs tui immittentur in Cor.*—The Verb therefore to be supplied may be *nakebu*, they pierce. But the Citation of the next Words by the Apostle, in *Hebr.* i. 8, seems to be altogether inconsistent with that proposed by Bp. Hare.

13 Glorious within, see, The King's Daughter stands:
Nor less her Cloathing, Gold-embroider'd, shines.

14 Thus to The King, in Needle-Work, she's
brought :

And next her Virgin-Fellows come.

15 Triumphant Joy attends them as they pass :
And brings them to the Palace of The King.

16 Thy Children, lo ! are in Thy Father's Place :
Thou'lt make them Princes over all the Earth.

17 Thy Name, from Age to Age, shall be my Boast :
So shall the People ever give Thee Praise.

✧. 16. Princes over all the Earth.] *i. e.* The true Children of *Christ* are to live and reign with Him, instead of His Fathers ; *i. e.* instead of the *natural Israel*, now cast off for their Unbelief ; though *His Fathers*, according to the Flesh, were of Them.

✧. 17. So shall the People.] The Prophet speaks here in the Person of the Church : and because she celebrates, and makes her Boast of the Name of *Christ*, the People will ever give Him Praise.

P S A L M XLVI.

THE Church is here speaking, and in all Times of Trouble (but particularly in that Distress of Nations with Perplexity, which, as we may learn from the Words of Christ, Luke xxi, will precede the happy Time, when He will make glad the City of God, by making Wars to cease in all the World) is comforting her Children with the sure and certain Hope, that God is their Refuge and Strength, and will at length be exalted over all the Earth.

1 **O**UR Refuge and our Strength is God :
In Troubles He a present Help appears.

- 2 No Change on Earth, then, gives us any Pain :
Tho' Hills into the midmost Seas remove.
- 3 Its Waters much may rage, and swell :
The Hills may, at their Swelling, shake. *Selah.*
- 4 These Torrent-Floods will bring God's City Joy :
The holy Places where The Highest dwells.
- 5 God has His Dwelling there; she'll not be mov'd :
God will relieve her, at the Morning-dawn.
- 6 The Nations bustle, Kingdoms move about :
He sends His Voice, the Earth shall melt away.
- 7 The Lord of Hosts on our Behalf appears ;
The God of *Jacob's* our Defence and Tow'r. *Selah.*
- 8 O come, the Works of God behold ;
He who on Earth such Desolations sent ;
- 9 Now ev'ry where bids Wars be still :
He breaks the Bow, and snaps the Spear ;
The Chariot in the Fire He burns.
- 10 Cease now—is His Command—for I am God :
The Nations shall my high Dominion own ;
By all the Earth it now shall be confes'd.
- 11 The Lord of Hosts on our Behalf appears :
The God of *Jacob's* our Defence, and Tower. *Selah.*

*. 5. At the Morning dawn.] Hebr. *Before*, or at the Appearance of *the Morning*, the Morning, surely, of that awful Day, when *Time shall be no more* ;—when the Nations shall be in a kind of Uproar, and Kingdoms move about, from one People to another, till *He sends His Voice* ; and then *the Earth* (or present State of Things) *shall melt away*, and disappear.

P S A L M XLVII.

THIS Psalm also appears to have been wrote in a prophetic View of the Time when Christ shall subdue all Things to Himself, and be acknowledged as the great King of all the Earth; making the Princes of every People to come, and join the People of the God of Abraham; i. e. His Church, consisting of the then to be converted Jews, as well as Believers of other Nations.

- 1 **Y**E People all! your glad Applauses yield:
To God, with joyful Voice, triumphant sing.
- 2 The Lord most High will now be had in Awe:
He the great King of all the Earth appears.
- 3 He speaks and, see, the People yield:
Beneath our Feet the Nations bow.
- 4 A chosen Portion He for Us appoints:
'Tis *Jacob's* Glory, ever much belov'd. *Selah.*
- 5 In joyful Triumph God ascends:
Jehovah with the Trumpet's Sound ascends.
- 6 Be singing, then, be singing Praise to God:
Sing Praise, yea, sing the Praises of our King.
- 7 For God, behold, of all the Earth is King;
And claims, in Wisdom-giving Songs, your Praise.

8 Over

ψ. 7. In Wisdom-giving Songs.] Hebr. *Sing wisely*, or *with Understanding*, or what gives Wisdom and Understanding—as the Hope here set before us (of the coming in of the Fulness of the *Gentiles*, upon the Conversion of the *Jews*) may well provoke and lead us to do.

- 8 Over the Nations God is reigning :
 God on His Throne sits firmly fix'd.
- 9 The Princes of the People gather'd come :
 The People of good *Abr'am's* God they join.
- 10 To God the mighty Shields of Earth submit :
 And He exceeding high exalted sits.

P S A L M XLVIII.

WE have here a most awful Representation of the Power and Greatness of Christ ; of the Beauty also, the Strength and Stability of His Kingdom, under the Figure of the City of God : together with the Fear and Terror which will seize all its Opposers, when, by a sudden Eastern Blast ; He shall break in Pieces Tarshish Ships. Then, what we have heard, we shall see fulfilled, and in the mean time, are to be waiting for His Mercy in His Temple.

- 1 GREAT is The Lord, and greatly to be
 prais'd
 Within the City of our God, His holy Hill.
- 2 With Beauty deck'd, Mount *Zion* stands ;
 The Joy of all the Earth become.
- 3 The Northern Coasts we now behold,
 The mighty King's glad City made :
 God, in her Palaces, is known,
Known, as a Refuge, near and sure.
- 4 The Kings, behold, assembled came :
 They came, and all together pass'd by.

5 They

†. 3. The Northern Coasts.] Hebr. *The Sides of the North*—
 which seems to point at the *Northern Hemisphere* ; where the Bles-
 sed City of God, the Church of *Christ*, took its Rise, and began
 to be planted.

116 P S A L M XLVIII.

- 5 They saw it firm, and were amaz'd :
They Fear and sudden Terrors felt.
- 6 With Trembling there they all were seiz'd ;
With Pangs, such as a lab'ring Woman feels.
- 7 Thou, by a sudden Eastern Blast,
Wilt dash in Pieces *Tarshish* Ships.
- 8 What we have heard we now have seen,
Within the City of The Lord of Hosts ;
The City sacred to our God ;
God has establish'd it for ever firm. *Selah.*
- 9 Within Thy Temple we, O God !
Do humbly for Thy Mercies wait.
- 10 As is Thy Name, O God ! such is Thy Praise,
Thro' all the utmost Bounds of Earth :
From Thy Right-Hand abundant Goodness flows.
- 11 Mount *Zion* now shall gladsome sing,
And *Judab's* Daughters all rejoice,
As favour'd with Thy Judgements, Lord !
- 12 In *Zion* walk about, all round her go :
Be reck'ning up her mighty Towers.
- 13 Her Bulwarks mark, her Palaces observe :
That latest Times may hear you these recount.
- 14 For, lo ! this God for ever is our God :
Thro' Him we shall o'er Death triumphant stand.

ψ. 5. They saw it firm.] Hebr. *vau cen*, They saw it fixed, firmly established, and prepared for Defence. So it may, and surely should be rendered, and the Comma set here.

ψ. 14. Over Death triumphant.] Hebr. *He will lead us over Death*: and so the *Syr.* and *Interlin.* Versions truly render. *i. e.* As Conquerors, He will lead and enable us to triumph over Death.—No Occasion, then, had Bp. *Hare* to attempt any Correction here.

P S A L M XLIX.

TO those who regard not the awful Time, so plainly pointed at in the foregoing Psalms; This here is representing the proper Use of that Proverb, They perish as the Beasts; by shewing them, that they will indeed so far perish like them, as to be laid in the Grave like Sheep, and ruled in the Morning (of the great eternal Day) by the Righteous, if they trust in worldly Goods, without providing for the evil Days of Infirmary, Death and Judgement. Why should I do thus, says ψ . 5; meaning, How weak and foolish is it for any Man to do it? when neither Riches, nor any worldly Thing—only the Atonement made by the Blood of God (ψ . 15, compared with the 7th)—can save them from that Pit of Corruption, where they must lie helpless as Sheep, till they are called forth, to feel a yet more dreadful Consequence of their Folly.

- 1 **A**TTEND, Ye People! mark my Words:
Ye World's Inhabitants! give Ear.
- 2 Ye Sons of Earth, and Sons of Men!
The Rich, together with the Poor!
- 3 My Mouth shall Wisdom speak:
My Heart of Understanding muse.
- 4 A Proverb my Attention claims:
My Song my Meaning shall explain.
- 5 In evil Days, why shou'd I live in Fear?
Why walk with Guilt of wicked Ways oppress'd?
- 6 Some

ψ . 5. Guilt of wicked Ways.] Hebr. *The Wickedness of my Heels*—my Goings-on, or Ways, which, in an evil Day, will lie heavy on my Soul, if I now do wickedly.

- 6 Some I have known who in their Riches trust :
Who in the Greatness of their Wealth rejoice.
- 7 But Man his Brother-Man cannot redeem :
He no Atonement can to God present.
- 8 (The Ransom of a Soul's a mighty Price :
And Death eternal is the Doom of Man.)
- 9 He cannot help him to an endless Life :
Or from Corruption's Pit his Soul secure.
- 10 He daily sees that wise Men also die :
They perish, as the Senseless and the Fool ;
And all their Pow'r and Wealth to others leave.
- 11 Their Houses, still they think, shall never fail ;
Their Habitations distant Ages see :
And Lands are made to propagate their Names.
- 12 But Man, tho' honour'd now, must not abide :
According to the Proverb 'tis,
They perish as the Beasts.
- 13 Such is their Way, their thoughtless Folly such ;
Yet their Posterity their Steps pursue. *Selah.*

14 As

ψ. 7. Atonement.] Hebr. *coph-ro*, his Covering, Propitiation, or Ransom. No mere Man can offer That for his Brother-Man, and therefore cannot prevent his seeing Corruption, *we-jebi*, and he shall (or, *so as that he may*) live for ever. This seems to be the Connection with ψ. 9, and the Sense of the Prophet; and ψ. 8. is to be read as a Parenthesis: and so it is marked in our Bible Translation.

ψ. 8. Death eternal.] Hebr. *badal le-gnolam*, i. e. He, Man ceases, or dies for ever. This was the Sentence, or Doom at the Fall: and under this he must have remained, if no Atonement had been offered.

ψ. 12. According to the Proverb 'tis.] Hebr. *nimsal*, It is proverbially said, *They perish*—and this, in the Way they take, they verify.

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- 14 As Sheep, within the Grave they're laid:
 The Food of Death they there become;
 And in the Morning are by just Men rul'd.
 Their Image to Corruption goes:
 Their Habitation is the Grave.
- 15 'Tis only God that, from the Pow'r of Death,
 When me it seizes, can my Soul redeem. *Selah.*
- 16 Let not a Man's great Wealth, then, give thee
 Pain:
 Grudge not the growing Glory of his House.
- 17 For has he not at Death his All receiv'd?
 His Glory cannot after him descend.
- 18 Here while he liv'd, he blest'd himself:
 And thee, while living joyful, Men will praise.
- 19 He to his Fathers Generation goes:
 And they, alas, must not The Light behold.

20 Man

ψ. 14. In the Morning.] *i. e.* The Morning of that Day, when the Just shall rise, and reign with *Christ*: then they will be ruled by Them. And *their Image*—that vain Image or Figure which they pretended to on Earth—*will be*, or go *le-balloc* to Corruption—Strange! that any one should find Difficulties, or be for making Alterations here!

ψ. 15. 'Tis only God.] Hebr. *ac elohim*—which may as literally be rendered thus, as *but God*. And, that it should be thus rendered the Context seems to tell us. For the Prophet had been observing that Man cannot redeem his Brother-Man—and what then is it to be imagined he here says, but that he could trust in none but God, *i. e.* in God-Man, for a Redemption from the Hand, or Power of Death, when he was seized by it; *i. e.* by Death, for to That surely the Words *ci jikkab-eni* are to be referred.

ψ. 17. His All.] Hebr. *baccol*, totum, the whole of what he has to expect, *his whole Portion of good Things*—as 'tis expressed in the Parable.

20 Man is in Honour, but considers not:

According to the Proverb 'tis,

They perish as the Beasts.

ψ. 20. Considers not.] He considers not the proper Use of the Honour he is now advanced to; and as he may not abide, or continue in it, as ψ. 12 observes; so, for not considering, he will indeed perish, and even worse than the Beasts. This then is the true Reading, and there needs no Correction.

P S A L M L.

THE Moral of the foregoing Psalm is in This most awfully enforced, as it represents Jehovah coming forth in Fire and Tempest to judge the World; commanding, therefore, His Saints to be gathered before Him, that they who are truly such may be admitted to behold God in Salvation. And then the Hypocrites—whether Jews or Gentiles—who trust altogether to outward Services, with all those that forget God, will find none to help or save them.

1 **J**EHOVAH speaks, and summons all the Earth,
Ev'n from the rising to the setting Sun.

2 From Zion, Beauty's Mirrour, God is shining.

3 Our God will come, and will be heard:
Before His Face a Fire devours;
Tempests around Him dreadful Horrors spread.

4 From His high Throne, both Heav'n and Earth
He calls

To hearken, and attest His People's Doom.

5 Come,

ψ. 1. Jehovah speaks.] Here (with Bp. Hare) I suppose the Psalm to begin, and that *el elohim* belongs to the Title, and is to be rendered *Unto God*. See *Thoughts on the Hebrew Titles*, p. 51—55; where This, and all the Psalms which are inscribed to or for *Asaph*, are supposed to point at the *Gathering of the People unto God*, as this plainly does.

- 5 Come, gather here before Me all my Saints;
Those that on Sacrifice my Cov'nant seal'd.
- 6 The Heav'ns shall then His Righteousness pro-
claim :
For God Himself, ever the same, is Judge. *Selah.*
- 7 My People! hear; 'tis I that speak :
Israel! attend : to thee I testify ;
And I am God, and ev'n Thy God confess'd.
- 8 For Sacrifices I reprove thee not :
Ever before me thy Burnt-Off'rings lie.
- 9 No Bullock from thy Stalls I'll take :
Nor any He-Goat from thy Folds.
- 10 Mine are the Beasts of ev'ry Wood :
The Cattle on the many Thousand Hills.
- 11 I all the Fowls upon the Mountains own :
The savage Tribes that range the Fields are Mine.
- 12 If Hunger press'd me, thee I need not tell :
For Mine the World and all its Fulness is.
- 13 Can Flesh of Bulls my Food be thought ?
Or Blood of Goats my Drink become ?
- 14 Thanksgiving offer unto God ;
Thy Vows unto The Highest pay ;

15 My

ψ. 6. God ever the same.] Hebr. *elohim Sopot, bu* : where the Position of the Words seems to require this Rendering, with a Comma after *Sopot*, and taking *bu* in the Sense it is allowed to bear *Psal.* cii. 27, or as denoting Him who is *The same Yesterday, and To-day, and for ever* ; and who is to be the Judge.

ψ. 10. The many Thousand.] For though the Hebr. may be rendered *A Thousand*, yet it implies, doubtless, *The Thousand, i. e.* the Multitude, or Thousands of Hills.

- 15 My Help in ev'ry Day of Trouble seek :
I'll set thee safe, and fill thy Mouth with Praise.
- 16 But God will thus a Wicked-One reprove,
Why dost thou of my Statutes talk ?
Or in thy Mouth my Cov'nant take ?
- 17 While yet thou hatest all Reproof :
And dost my Words with Scorn reject.
- 18 A Thief with Pleasure thou canst see ;
And with Adulterers cast in thy Lot ;
- 19 Evil to speak let loose thy Tongue ;
And with thy Mouth promote Deceit ;
- 20 Against thy Brother talking fit ;
Vile Slanders spreading of thy Mother's Son.
- 21 Thus hast thou done ; and while I held my Peace,
Such as thy self thy Fancy painted Me :
But I'll reprove and make thee see thy Sin.
- 22 These Things consider, Ye that God forget !
Lest Vengeance seize you, and no Help be found.
- 23 Who sacrifices Praise, he honours Me ;
And That's the Way : for such I'll cause
God in Salvation to behold.

✡. 23. And That's the Way.] This is according to the Reading of the LXX ; which, surely, must be the true Reading (but corrupted by the *Masoretical* Pointing) teaching us, that honouring God duly, in Heart and Life, is the only Way of Salvation,

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P S A L M LI.

TO the foregoing awful Representation of the Process and Terrors of the Great Day, David very fitly subjoins this his penitential Psalm. He leads us in the Way of finding Mercy in That Day; and, for our Encouragement, lets us see How graciously the good Spirit of God visits a broken and contrite Heart. When His became such, he was enabled still to look with Comfort on The Secret-One, y. 6, the Lamb of God, promised from the Beginning, but hid from Ages and Generations. Filled with Hope, that by this Blessed Secret-One he should obtain Wisdom and the Grace of perfect Repentance, he goes on lamenting, and begging Mercy for his Sin: and then concludes, humbly rejoicing in the Hope of His Manifestation, and coming to build the Walls of that New Jerusalem, where the Spirits of just Men made perfect are to offer Sacrifices of Righteousness; or those whole and perfect Offerings, of which those offered by the Law were only Shadows. With those Legal Sacrifices he had declared, y. 16, God is not pleased; shewing thus, that in y. 19 he is speaking of better Sacrifices than those. And so St. Chrysostom explains it.

- 1 **O** GOD! have Mercy for Thy Goodness Sake:
Thy Mercies Multitude display,
And blot out my Transgressions.
- 2 Oh! wash me, wash me from my Wickedness;
Oh! cleanse me from my Sin.
- 3 For my Transgressions I confess;
And have my Guilt continually in View.

- 4 Thee, Lord! I have offended, even Thee :
 Before Thine Eyes I have this Evil done.
 Thus in Thy Words Thou'rt justified,
 And, when Thou judgest, just art prov'd.
- 5 Ev'n born in Wickedness, behold, I was :
 My Mother did in Sin conceive me.
- 6 Yet, lo! Thou wilt Sincerity accept ;
 And Wisdom by The Secret-One impart ;
- 7 Make me, as purg'd with sacred Hyssop clean ;
 And wash me whiter than the purest Snow ;
- 8 With such glad Tidings I shall stand reviv'd ;
 The Bones Thou breakest shall again rejoice.
- 9 Oh! hide Thy Face, do not behold my Sin :
 Oh! blot out all my sad Misdeeds.

10 Create

†. 4. Even Thee.] So, I conceive, the Hebr. may be understood, not exclusively, but emphatically : and so the next Words, *Before Thine Eyes* (which alone ought to have restrained me from doing this Evil) are leading us to take it.—And thus Thou art justified in Thy Words (that no one is righteous) and art found just, when Thou judgest—all Men, as Sinners.

†. 6. Sincerity.] Hebr. *Truth in the inward Parts*. This *bapaxta*, Thou art pleased with, and wouldst have accepted, notwithstanding my original Corruption, as being *born in Sin*. And also wouldst *be-satum*, in Abscondito, in *The Hidden, or Secret-One* (and by the Grace which is derived from Him) have made me wiser, than to do so wickedly. But even Now, I trust, *With Hyssop Thou wilt purge me*—meaning still *be-satum*, by the Secret-One, *the Lamb slain from the Foundation of the World* (whose precious Blood of Sprinkling was typified by the Sprinkling with Hyssop) and upon whom the Eyes and Hopes of all that embraced the Promises were ever fixed. In the Atonement to be made by this (then) *Secret-One*, therefore, he is still †. 8, hoping to partake.—Yet (covered with Shame at the Remembrance of his Sin) he continues his penitential Supplications, and says, †. 9, *Oh! hide Thy Face*.—

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- 10 Create me a clean Heart, O God!
An upright Spirit in my Breast renew.
- 11 Ah! let me not Thy Presence banish'd stand:
Do not Thine holy Spirit quite withdraw.
- 12 Let me in Thy Salvation yet rejoice:
And from Thy gracious Spirit Strength receive.
- 13 The Wicked in Thy Ways I will instruct:
And Sinners shall to Thee, repentant, turn.
- 14 From Guilt of Blood deliver me, O God!
O Thou, the God of my Salvation!
My Tongue Thy Goodness shall aloud proclaim.
- 15 Be opening then my Lips, O Thou my Lord!
And let my Mouth be telling out Thy Praise.
- 16 For Thou in Sacrifice delightest not;
And if Thou didst I'd gladly offer That:
But with Burnt-Off'rings Thou art not pleas'd.
- 17 God's Sacrifice a broken Spirit is:
A broken and a contrite Heart,
O God! Thou never wilt despise.
- 18 To Zion, for Thy Mercies Sake, do Good:
Walls for Jerusalem, I trust, Thou'lt build.
- 19 Then will the righteous Sacrifices please,
And perfect Off'rings with Acceptance burn;
The choicest Calves Thine Altar will receive.

✱. 18. I trust.] This is supplied, because though it is a Prophecy, and for that Reason expressed in the Future, *Thou wilt build*; yet it is humbly uttered, as from *A Penitent*, who almost feared that His heinous Sin might hinder, or at least delay the Mercies which God had promised to convey—by Him, and His Seed—to *Jerusalem*.

P S A L M LII.

THIS Psalm also is Prophetical, in the Judgement of St. Austin; and as its being entitled (Mascil) An Exercise of Wisdom, does sufficiently intimate. And indeed (on what-ever Occasion it was wrote) in that Mighty-One whom it describes, as trusting in his Riches, and loving to speak Lyes, it seems to point at that Man of Sin, whom St. Paul represents as coming with all Power, and lying Wonders, and all the Deceivableness of Unrighteousness. Both the Guilt and the Punishment of this Mighty-One are here represented in Terms so strong, as seem to fix the Prophecy on Him; on this Antichrist, or Man of Sin, whom it sets before us, taken, brought down, and derided by that Church of the Faithful, which he laboured to seduce and oppress: but which, hoping to be found as a green Olive-Tree in the House of God, declares itself resolved to praise, and trust in, His Name.

- 1 **W**HY wilt thou pride thy self in doing Ill,
Thou mighty Mortal! God is always good.
- 2 Thy Tongue most grievous Mischiefs will promote,
Delusions piercing, as a sharpen'd Razor, deep.
- 3 Thy Pleasure not in Good but Evil lies:
In Falsehoods, not in just and righteous Words.
- 4 All that's pernicious thy Delight appears;
O thou abandon'd and deluding Tongue!

5 God,

†. 2. Will promote.] Hebr. *will frame, or contrive.* So the Hebr. speaks in the Future,—to intimate that it is a Prophecy, and concerning Things then future, but which seem to have been Now, in a great measure, fulfilled; by that *Man of Sin*, whom the Righteous shall, at length, with Pleasure see destroy'd.

- 5 God, doubtless, will for ever cast thee out;
 He'll take and turn thee from The Tent;
 And root thee from the Land of Life. *Selah.*
- 6 The Righteous this with Awe behold:
 But Him they will deride and scorn.
- 7 Behold, they'll say, behold the Mighty-One:
 God for his Strength he would not choose;
 But placing in his Riches all his Trust;
 He boldly stood in Wickedness confirm'd.
- 8 But as an Olive, ever fresh and green,
 When planted in God's House, I hope to stand:
 I in God's Mercy only, ever, trust.
- 9 Thou art my Maker, Thee I'll ever praise,
 And still be waiting for Thy Name:
 Thy Saints in this their Pleasure find.

✧ 5. The Tent.] Absolutely; not *Thy Tent*, but *The Tent*; the Tent which The Lord hath pitched, and not Man, *in the Land of Life*, as the next Line speaks.

✧ 6. Him they will deride.] And the Manner in which they will do it, we may see pointed and described in *Isaiab xiv*.

✧ 9. Thou art my Maker, Thee I will praise.] Hebr. I will praise Thee *ci gnafita*, because Thou hast made me; *we-akarveh le-fimea*, and I will expect, or wait for *Thy Name*; which is often, and here particularly seems to be, used to denote *Christ*; whom all the good Souls of old were waiting for, because it was good *in their Eyes*, or what they took Pleasure in doing.

P S A L M LIII.

THIS Psalm is not altogether the same with Psalm xiv; the latter Part especially differs, and seems to point the whole, as it stands here, at that State of Things which will more immediately precede the Time, when God will put to Shame, and even scatter the Bones of all that oppose Christ. In this View, at least, it appears fitly subjoined to the foregoing Psalm—as representing and exposing the sad Corruption of those, who (deluded by the Lyes and great Prosperity of that Mighty-One, there described) are living as if they fancied There is no God. Such Men, it declares, will be taught to fear, and prays for the Time when it will be done—by the glorious Appearance, or second Coming of that Saviour, the Salvation of God, who will then deliver the World from its present State of Bondage and Corruption, and restore it to the glorious Liberty of the Sons of God. And then shall Jacob rejoice, and Israel—all the spiritual Israel of God—be glad.

- 1 **F**OOLS, in their Heart, are saying There's
no God:
Corrupt they are, and hateful in their Deeds;
Not one there is that's truly doing Good.
- 2 From Heaven God on *Adam's* Sons look'd down,
To see who understand and God regard.
- 3 But all are gone astray, and all unclean:
No one is doing Good, not even one.
- 4 These Evil-doers! know they not?
My People they as Bread devour:
They never call on, never own a God.

5 Lo,

- 5 Lo, there, behold! their Fears are great:
 And is there not a Cause to fear?
 When God is scatt'ring Thy Opposers Bones:
 God has despis'd them, and they feel their Shame.
- 6 Oh! that, from *Zion*, *Israel's* Saviour came!
 When God His People's Captive-State shall turn,
Jacob shall triumph, *Israel* shall be glad.

✧. 5. Thy Opposer.] Hebr. *thy Besieger*, or *he that encamp-
 ed against thee*; pointing particularly, no doubt, at the chief
 Opposer, or *Antichrist*, but including every one of those many
Antichrists, who (as the Apostle tells us) are gone out into the
 World: *i. e.* every one who lifts himself into the Camp of The
 Wicked-One, and is an Enemy to the Cross of *Christ*.

P S A L M LIV.

*THIS Psalm, according to its Title, is to exercise our spiri-
 tual Discernment and Wisdom. And this it does, as it leads
 us to consider Christ pursued (as in His own Person, so also
 in His mystical Body—in all Ages) by cruel Men; and
 therefore making Supplications, ✧. 1—3; but rejoicing and
 giving Thanks also, in full Assurance that God will plead
 His Cause, and enable Him to look His Enemies in the Face,
 without Fear or Shame.*

- 1 **S**AVE me, O God! Thy gracious Name I
 plead:

Thy Pow'r and Might in my Defence display.

- 2 Be hearkning to my Pray'r, O God!
 Bow down Thine Ear to my Petitions.
- 3 For Strangers now against me rise;
 And cruel Men my Life pursue:
 God's Justice they do not regard.

Selah.

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4 Yet

- 4 Yet God, behold, my Cause will plead :
The Lord my Soul's Defenders joins.
- 5 He to my Foes this Evil will return :
Thou, in Thy Truth, wilt cut them off.
- 6 My Free-will Off'rings I shall gladly bring :
And praise Thy sweet and gracious Name, O Lord!
- 7 When Thou from all Distress hast rescu'd me ;
And on my Foes mine Eye can fearless look.

ψ. 7. Can fearless look.] To this Sense the Hebr. is rendered by the LXX. and Syr. and so it is interpreted by Dr. Hammond ; not of seeing his Desire, in a Way of Revenge, but of being enabled to look, without Fear or Shame, upon his Enemies. And that it is Christ whom we are to consider as speaking in this Psalm appears from ψ. 5, where He pleads the Truth and Promises of God, for the cutting off His Enemies.

P S A L M LV.

THIS Psalm also should exercise us in the Wisdom of looking on Him whom we have pierced ; whose Soul in the Days of His Flesh is here represented exceeding sorrowful, even unto Death, because of The Enemy and Oppressor ; i. e. of Satan and his Adherents, whom He sees conspiring against Him and His mystical Body ; stirring up Judas to betray Him under a Cloak of Friendship, and wicked Men in all Ages to be doing the like to His holy City, the Church ; whose Miseries and dreadful Corruptions (in the latter Days) are here in ψ. 9—11 expressed and lamented : and whose faithful Members are afterwards taught to be making Supplications, and to cast their Burthen on The Lord ; after the Example of their Blessed Mediator and Head.

- 1 **O** GOD! give Ear unto my Prayer :
Hide not Thy self from my Requests.

2 Regard

ψ. 9.
though

- 2 Regard me, and Thy gracious Answer give :
Mourning I pray and with a troubled Heart.
- 3 *I mourn* to hear The Foe's insulting Words ;
And all The Wicked-One's Oppression bear.
A Charge of Wickedness they are contriving :
They set themselves against me, ev'n with Rage.
- 4 Most dreadful Pangs my Heart invade :
Terrors, and ev'n of Death, my Soul oppress.
- 5 Great Fears and mighty Tremblings coming on,
With horrid Dread I'm overwhelm'd.
- 6 And, Oh! I say, Oh! that I had but Wings :
Then, as a Dove, I'd fly away and rest.
- 7 Far hence, behold, I wou'd be gone ;
And Lodging in the Desert seek. *Selah.*
- 8 I'd hasten my Deliverance
From this tempestuous Wind and Storm.
- 9 O my Support ! their Plots confound ;
And let Division rule their Tongues :
Rapine and Strife I in the City see.
- 10 Both Day and Night they cover all its Walls :
While Wickedness within, and Sorrow dwells.
- 11 Unhappiness are her Bosom Guests :
Her Streets from Fraud and Guile are never free.
- 12 Nor is't an Enemy that shames me thus :
That I cou'd bear ; 'tis not a Foe profess'd
Opposes me, and wou'd Himself exalt :
Of such a Man's Attempts I might beware.

13 No,

†. 9. Their Plots,] This is expressed in the Chald. Version;
though it does not Now appear in the Hebrew.

- 13 No, it is Thôu, the Man I chose;
My Guide and my familiar Friend.
- 14 In sweetest Counsels we have join'd:
As Friends into the House of God have walk'd.
- 15 Death, suddenly, will such false Hearts arrest;
Down to the Pit quick and alive they'll go:
For Wickedness has all their Dwellings fill'd.
- 16 My Care shall be to call on God:
So shall The Lord preserve me safe.
- 17 The Evening, Morning and the Noon
Shall see me mourn, and make my Prayer:
So shall my Suit Acceptance find.
- 18 He will my Soul in Peace preserve:
No Hurt from their Attempts I fear,
Tho' they in Multitudes come on.
- 19 Still God will hear, and cast them down;
Ev'n He that sits for ever God: *Selah.*
Because their Hearts will never change;
Nor ever learn the Fear of God.
- 20 Upon his Friend he basely laid his Hands:
His Covenant he counted vile, and broke.

21 His

ψ. 18. Tho' they in Multitudes come on.] Hebr. *When they are with me* (up with me, or coming upon me) in Multitudes. Still, He will preserve me *mik-kereb li*, from coming nigh to hurt me.

ψ. 20. His Friend.] Hebr. *Selom-av*, plurally; but from the LXX. Vulg. and Syr. it may be presumed, the true Reading is the singular *Selom-o*, which, though it is here rendered (according to Syr.) *his Friend*, might perhaps have been better rendered *his Peace*; as pointing at Him who is *our Peace*, even *Christ*; and
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21 His Looks more soft than Butter seem'd;
But in his Heart was War:
Smoother than Oil his Words appear'd;
And yet they're very Swords.

22 Cast thou thy Burthen on The Lord:
Him thou wilt find a sure Support;
He never will The Just-One fail.

23 For Thou, O Lord! wilt bring them down
Ev'n to Destruction's horrid Pit:
The bloody and deceitful Men
Shall never half their Days fulfil.
But I by Thee, O Lord! for Mercy trust.

who would have been such, even to *Judas* (of whom plainly the Prophecy is meant) if he had not with deceitful Looks (LXX.) and smooth Words betrayed Him.

ψ. 22, 23. Cast Thou.] These seem to be the Words of the Prophet, addressed to the Blessed Man of Sorrows, as it were, while He was pouring out His Soul in these humble Supplications; assuring Him, in the Name of The Lord, that He should be supported; and then professing that on Him, and His Mediation, all his Hope of Mercy depended.

P S A L M LVI.

THE mystical Body, or Spouse of Christ seems to be her Speaker, begging Protection from her Enemies, ψ. 1. confessing and bewailing her Wandrings, ψ. 8. After rejoicing in The Word of God, and relying altogether on Him, she professes and promises Thankfulness; full of Hope, that He who would deliver her Soul from Death, will also keep her Feet from falling.

1 **M**ERCY from Thee, O God! let me
tain;

- For Man for my Destruction gapes :
 He's daily fighting and distressing me.
- 2 Daily my Foes for my Destruction gape :
 Because I am by Multitudes oppos'd.
- 3 O Thou most High ! when Fears my Soul distract,
 On Thee my Hope and Trust entire shall rest.
- 4 In God, ev'n in His Word, I will rejoice :
 And while my Hope is thus on God repos'd,
 I need not, will not fear what Flesh can do.
- 5 My Words they wrest, and constantly pervert ;
 All their Designs at my Destruction aim.
- 6 They get together, and their Plot conceal :
 They watch my Steps, to catch my Soul prepar'd,
- 7 Shall such as these, by Wickedness, escape ?
 Thy Wrath, O God ! will lay such Heathens low,
- 8 Thou of my Wandrings tak'st Account ;
 Let not my Tears be spilt and lost :
 In Thy good Book shall these no Place obtain ?
- 9 When thus I pray, and Thy Protection crave,
 My Enemies must turn their Backs, and fly.
 I doubt it not, because my Help is God.

10 In

†. 3. Thou most High.] Hebr. *marem*, which is thus rendered by *Aquila*, and most Interpreters, says Bp. *Hare* ; to which may be added the Chald. and Interlinear Versions. See also *Psalms* lxxiii. 8, and xcii. 8, and *Micah* vi. 5.

†. 7. Such Heathens.] Hebr. *the People*—by which the Gentiles, in contradistinction only to the Jews, are generally meant. But here it seems to denote all that, like Heathens, become Oppressors of God's People, whom He *will* bring down, and be laying low. For the ancient Versions render the Verb as a Future, and not, as our present Copies have it, an Imperative.

- 10 In God, The Word, I will rejoice :
 The Lord, The Word, shall be my Joy.
- 11 And while my Hope is thus on God repos'd,
 I need not, will not fear what Man can do.
- 12 Bound by my Vows, to Thee, O God! I sing;
 To Thee I offer Thanks and Praise.
- 13 Since Thou my Soul from Death has snatch'd,
 Shall not my Feet be held upright?
 Till in God's Presence I may walk,
 In Light from those who Life possess deriv'd.

P S A L M LVII.

THE Prophet is here also speaking as a typical Person, or in the Name of the mystical Body of Christ; which he represents taking Refuge, y. 1—4, under the Shadow of His Wings, till the Distresses it labours under, while dwelling here amidst a crooked and perverse Generation, shall pass away. After which, having a Foresight of Deliverance, in that Display of His Glory which is prayed for, y. 5, 6, it comes with an Heart prepared and resolved to offer most affectionate Thanks and Praise.

- 1 **B**E merciful, O God! be merciful;
 For Thee my Soul her Refuge makes:
 The Shadow of Thy Wings is my Protection,
 Till these Distresses pass away.
- 2 My Pray'r to God most High directed goes:
 The God who will for me Himself abase.
- 3 He'll

y. 2. Will Himself abase.] Hebr. *le-el gomer gual-ai*, Deo Salvatori, Syr. But, literally, it seems to be, *Deo deficiente prop-*

- 3 He'll send from Heav'n, and set me safe;
Who to devour me gapes, He'll shame: *Selah.*
God will His Mercy and His Truth display.
- 4 Among the Lions, O my Soul! I dwell;
Among the fiery Race of *Adam's* Sons:
Whose Teeth mere Spears and Arrows prove;
Their Tongue is even a sharpen'd Sword.
- 5 Be Thou, O God! above the Heavens high:
Thy Glory over all the Earth display.
- 6 They had a Net to snare my Feet prepar'd;
My Soul for this low and afflicted lay:
A Pit for my Destruction they had dug;
And, see, they drop and fall therein Themselves.
Selah.
- 7 My Heart is fix'd, O God! my Heart is fix'd:
Thy Praise my Songs shall tell, my Hymns display.
- 8 Awake, my Glory! quick, and soon awake:
Early I will the Lute and Harp awake.
- 9 Among the People Thee, my Lord! I'll sing:
My Songs shall Thee, among the Nations, praise.
- 10 Higher than Heav'n Thy Mercy I confess:
Thy Truth the very purest Skies outshines.
- 11 Be Thou, O God! above the Heavens high:
Thy Glory over all the Earth display.

ter me. For this seems to be the proper, and only Signification of the Verb *gamar*. In three of the five places where only it is used, it is allowed to have this Meaning. The other two are *Pf. cxxxviii. 8*, and this; in both which it seems to point at that *emptying*, humbling and abasing Himself, which The most high God submitted to, when He took the Form of a Servant, and, for a Time, ceased to be in the Form of God.

PSALM LVIII.

THE Church, or mystical Body of Christ, is here also the Speaker; complaining, *ψ.* 1—6, of the Injustice and Violence of the Wicked: but foreseeing, *ψ.* 7—11, that they will be consumed, in a Way which will convince every one, that there is a God who judgeth the Earth.

- 1 YE Mighty-Ones! Is now your Sentence right?
Ye Sons of Men! do ye uprightly judge?
- 2 With wicked Hearts, alas! ye act on Earth:
Your Hands are weighing out your Violence.
- 3 The Wicked do no Pity know:
They put off Bowels, speaking Lyes.

4 Their

ψ. 2. With wicked Hearts.] Hebr. With Hearts of Wickedness—intimating thus the Greatness of their Corruption. Thus ye act—and *tepallesu*, ye weigh out your Violence, as it were in Scales, or under a Pretence of Justice.—Changing the Place of the Verbs, therefore, as Bp. Hare proposes, would alter the Sense, and weaken the Charge.

ψ. 3. The Wicked do no Pity know.] The Context seems to be leading to this Sense, if the Hebr. will bear it. That *zoru me-rabem* may be rendered, They are Strangers to, or depart from Pity, will be allowed, I presume. And that *beten* sometimes denotes Bowels, may also be allowed, since the LXX. have so rendered it, *Prov.* xxvi. 22, and by the Heart *Prov.* xxii. 18, and *Habak.* iii. 15. Now the Interpretation here proposed, only supposes it to denote the Affections of the Heart, or Bowels of Compassion: which, in this Place, seems necessary to avoid the Harshness of the common Interpretation, which seems to imply the Doctrine of absolute Reprobation. But the Words thus taken yield a fair Sense, entirely agreeable to the Context—*The Wicked speaking Lies* (or, what they know in their own Conscience to be wrong and unjust) *depart from Pity, and go astray from Bowels and Compassion.*

- 4 Their Venom with the Serpents's Venom vies ;
 With the deaf Adder's, she that stops her Ears :
- 5 That will not hearken to the Charmer's Voice ;
 Tho' wisely and with all his Art he charms.
- 6 Their fierce devouring Teeth break Thou, O God !
 Break the young Lions greedy Jaws, O Lord !
- 7 They'll melt, and, as the thawing Ice, be gone :
 All Arrows shot by Them will broken prove,
- 8 As slimy Snails they'll melt and pass away :
 And be as those untimely Births,
 Which never cou'd behold the Sun,
- 9 Before your Pots can feel, a Thorn's consum'd :
 And thus, alive, Wrath snatches him away.
- 10 With Joy The Just-One will this Vengeance see:
 And in The Wicked's Blood shall wash His Feet.
- 11 And ev'ry one shall then confess and say,
 The Just-One, plainly, has a sure Reward :
 Yea, There's a God, and He's the Judge of Earth,

ψ. 9. A Thorn's *consum'd*.] As supposing the Verb, which is expressed in the next Line, to be implied in This, thus, *Rhamnus (abripitur) priusquam sentiant Olle; et Ira abripiet illum, vivum.*

ψ. 10. The Wicked's Blood.] Hebr. The Blood of *the Wicked-One*, i. e. the Devil. It is, therefore, a figurative Expression; denoting *Christ's* Triumphs over all the Power of that Wicked-One, and all his Adherents.

ψ. 11. The Just-One has—Reward.] Even the Reward, which was set before Him; or the Joy of bringing many Sons to Glory.

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P S A L M LIX.

THE Person whom we are to suppose speaking in this Psalm seems to be the Church, which is here begging Protection from her Enemies; who, nevertheless, were not to be slain, but scattered, laid low, and taught by the Consummation (that End which is to come after the Gospel shall have been preached to all Nations, Matth. xxiv. 14) that God in Jacob rules in all the Earth. And foreseeing, that in the Evening, or latter Ages of the World, her Enemies will furiously compass the City (stiled the Camp of the Saints, Rev. xx. 9.) she comforts herself in a full Assurance, that in the Morning—of the great eternal Day—she shall be offering, for Her Deliverance, loud and thankful Praise.

- 1 **M**Y God! preserve me from my Enemies:
Keep me, from all that rise against me, safe.
- 2 From Workers of Iniquity deliver me:
Protect me from Bloodthirsty Men.
- 3 For, see, they're waiting for my Soul:
The Mighty-Ones against me flock,
Without Offence, or Fault of Mine, O Lord!
- 4 Without my Fault they run, and ready are:
Oh! wake, and watch for my Defence.
- 5 Lord! God of Hosts! of *Israel* God! awake;
Awake, and be of all the Nations King:
Backsliding Sinners must not Mercy find. *Selah.*

6 At

ψ. 5. Be of all the Nations King.] Hebr. *Lipkod col bay goim*,
ad imperandum Gentibus, Syr. to take Them also under His
Care and Government, as He had done for the *Jews*; who hav-
ing

- 6 At Evening, lo! they will return;
Growl, Dog-like, and the City compass round.
- 7 Their Mouths, behold, are speaking big and bold;
Their Words are sharp and piercing as a Sword;
And who, *say they*, takes Notice or regards.
- 8 In great Derision Thou wilt have them, Lord!
Tho' all the Nations join, Thou'lt only smile.
- 9 O Thou my Strength! on Thee my Eye is fix'd;
On Thee, O God! for my Defence I trust.
- 10 My gracious God will send me speedy Help:
Fearless, thro' God, I shall my Foes behold.
- 11 Shou'd they be slain, my People might forget;
Yet scatter them, by Thy All-conqu'ring Arm;
And lay them low, O Thou my Lord! our Shield!
- 12 Their Mouth is Sin, their Lips a Plague:
But they'll be taken in their Pride;
Their Lies and Curses this Reward shall have.
- 13 The Consummation make in Wrath;
The Consummation make, and they shall cease,

And

ing been Backsliders, or false to their Covenant, were not to expect the Continuance of His Mercy. *Al tebon*; Thou wilt not be gracious to *All* (i. e. to any) who are such—whether Jew or Gentile.

ψ. 9. Thou, my Strength.] So the antient Versions read here, and also ψ. 17. And as to the Words *elecab esmerab*, they seem to mean here, *I will observe*, look to, or have my Eye on Thee.

ψ. 12. A Plague.] Changing the Points, and reading *deber*, A Plague, instead of *debar*, A Word.

ψ. 13. The Consummation make.] Hebr. *calleb*, which is properly *consumma*, *perfice*, make a Consummation; not *consume* them.

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And learn that God in *Jacob* rules,
In all the utmost Bounds of Earth.

Selah.

- 14 At Evening let them, then, return;
Growl, Dog-like, and the City compass round.
15 They'll only wander here and there for Bread,
And murmur much, because unsatisfied.
16 And in the Morning I shall praise Thy Name,
And loudly of Thy Mercies sing:
Because in Thee a sure Defence I found,
A Refuge in the Day of my Distress.
17 O Thou my Strength! to Thee I'll sing:
To Thee my Refuge, and my gracious God!

them. The Prophet, therefore, seems to be pointing at the Times of Renovation and Restitution of all Things, when it will appear that *God in Jacob* rules unto the Ends of the Earth. And for the Expression *God in Jacob*, as it seems to mean *God in Christ* (who is to have all the Ends of the Earth for a Possession) does it not help to confirm what was observed on *Psal.* xxiv. concerning the Name *Jacob*, as applied to *Christ*?

†. 16. In the Morning.] Of the great eternal Day, when the Darkness of this World is passed away; as *St. Austin* here speaks—and as it seems to mean almost every where in this Book of Psalms.

P S A L M LX.

IN this Psalm we have the Voice of the Church, groaning, †. 1—4, under the Difficulties and Distresses she is to struggle with; especially in those latter Days which the Prophets represent as perilous Times. Then, †. 5, Christ, the Holy-One of God, is introduced, speaking and making Intercession for her Deliverance. After which—triumphing, as it were, at the hearing of His Words—the Church again speaks,

speaks, and foresees that God will tread down all her Enemies; represented here under the Names of Moab, &c. the antient Enemies of the People of God.

- 1 **C**AST off by Thee, O God! we scatter'd lie:
Thou hast been angry; Oh! return again.
- 2 Fear and Distraction on the Earth Thou send'st:
Its shatter'd State compose; alas! it shakes.
- 3 Hard Things Thy People have been made to feel;
Of a most bitter Cup Thou giv'st us Drink.
- 4 Yet Thou a Sign for such as fear Thee gav'st:
When That appears, They'll triumph in The
Truth. *Selab.*
- 5 That those Thou lovest may Deliv'rance find,
Me let Thy Right-Hand save, and hear.
- 6 God in His Holy-One, behold, has spoke:
I shall rejoice, *Sichem* I shall divide;
Before me *Succoth's* Vale shall measur'd lie.

7 *Gilead*

†. 2. Fear—on the Earth.] *Hebr. Thou hast made the Earth tremble; Thou hast broken it.* So our Bible Translation; and rightly sure: as the Prophet seems to point at Terrors and Distractions which are to be on *all the Earth*, and not on *Judea* only.

†. 4. A Sign—they'll triumph in.] *Hebr. for Them to display, and triumph in, before The Truth:* before Him, I conceive, who is emphatically stiled *The Truth*. And if so; Is not this that *Sign of the Son of Man*, which our Lord speaks of, *Matth. xxiv. 30*, and which the Prophet here points at, as promised of old, and applies as a Ground of Hope for the Faithful. The Manner in which our Lord speaks of it, seems to imply a preceding Promise. See also *Isai. v. 26*, and *xi. 10—12*.

†. 6. God, in His Holy-One.] *In Sancto suo; so the LXX. and Vulg. i. e. in Him, who is The Holy-One of God, even Christ.*

- 7 *Gilead* is Mine, *Manasseh's* also Mine;
My Head from *Ephraim* Strength receives;
My Laws by *Judah* are decreed.
- 8 A Washing-Pot of *Moab* I shall make;
My conqu'ring Shoe o'er *Edom* cast;
O'er *Palestine* triumphant shout.
- 9 Who to the fenced City is my Guide?
Who will to *Edom* lead me safe?
- 10 And are we then by Thee, O God! cast off?
Wilt Thou no more be leading out our Hosts?
- 11 Thy Help in Trouble let us have:
In vain we look for Help from Man.
- 12 Thro' God we mighty Things shall do:
He will Himself tread down our Foes.

ψ. 8. I shall shout.] In the first Person, as in the parallel Place, *Psal.* cviii.

ψ. 9. To *Edom*.] Is not this pointing the same Way as *Isai.* lxiii. where *Christ*, as Head of the Church, is represented returning from *Edom*, after a Victory obtained with Difficulty, as it were—as is here implied; as also in *Psal.* cviii. 10.

P S A L M LXI.

THE Prophet here, ψ. 1—5, seems to speak in the Person of *Christ*, in the Days of His Flesh; representing Him as offering, first, most earnest Supplications; and then assured that, because God had heard Him, and granted an Heritage to such as fear Him, He (and, in Him, his Church—having obtained this Heritage) should dwell before God for ever, in His heavenly Tabernacle. After which, in ψ. 6

—8,

—8, the Church rejoices in this Hope, and promises perpetual Praise, in full Assurance that her blessed King ever liveth, and will reign for ever.

1 **O** GOD! be hearkning to my sad Complaint:
Vouchsafe to hear, attentive, this my Prayer.

2 On Thee, from this low Earth, I call,
Now, that my Heart within me sinks,
Thou'lt lead me up the Rock I cannot climb.

3 For Thou hast still my Refuge been,
My Tow'r of Strength against The Enemy.

4 Thro' all the distant Ages yet to come,
I shall within Thy Tabernacle dwell,
Protected by the Covert of Thy Wings. *Selah.*

5 For

†. 2. From this low Earth.] *Hebr. from the End* (i. e. from the Extremity, or lowest Parts) *even from the Earth.* Thus, I apprehend, the Words may be rendered, or understood here, and in *Psal. cxxxv. 7*, and in the parallel Places of the Prophet *Jeremiah* also. There the Power of God seems to be magnified, in that He raises mighty Clouds from such a low and worthless Place as this Earth. And here—for the like Reason, or as being presented from such a mean and low Place—the Prayer is humbly offered and urged by Him who humbled Himself so far as to come and dwell upon it. And that He is the Person whom we are to consider as offering it, will appear in the following Note.

†. 3. The Enemy.] Not *My Enemy*, as *Bp. Hare*, by adding the Suffix, to help His Metre, would make it; but *The Enemy*, He who is emphatically such, *the Author of all Hatred* or Enmity (as the *Chald.* here paraphrases) even the great Enemy of *Christ*, and our Souls.—And this may help us in judging of the Subject of the Psalm, and who it is that is speaking in it: as do also the next Words, *Thro' all Ages* (*gnolamim*) I shall dwell in Thy Tabernacle—that Tabernacle, surely, where He had obtained an Heritage for all that fear The Lord, to all Eternity, †. 5.

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- 5 For Thou, O God! hast hearken'd to my Vows :
Who fear Thy Name an Heritage will have.
- 6 Thou to The King an endless Life wilt grant :
Age after Age his Years will yet endure.
- 7 Before the Face of God He'll ever dwell :
Mercy and Truth will keep Him safe.
- 8 So shall I always praise Thy Name ;
Performing Day by Day my Vows.

P S A L M LXII.

THE Church here continues (as she had begun, v. 6—8, of the foregoing Psalm) to profess her Trust in the Power of God, even though the Wicked were still plotting against The blessed Man, her gracious Head, y. 1—4. And in this Hope she further confirms herself in the following Verses.

- 1 **O**N God alone my Soul shall wait :
From Him alone all my Salvation comes.
- 2 He is my Rock and my Salvation ;
My Tow'r of Strength : I shall not greatly fall.
- 3 How long against The blessed Man ye plot ?

Doubtless

y. 3. The blessed Man.] The Hebr. indeed expresses no Emphasis here ; but the Context plainly implies it, and the Chald. has *Hominem misericordem* ; others *justum*, or *pium*, referring possibly, in the Historical View, to *David*. But the Prophet, surely, pointed higher, even to *The David*, or *Christ*, that blessed and chosen Man, whom vain and weak Mortals are for pulling down *misse-to*, from that high Station to which He is exalted, as a

L Prince

- Doubtless ye all, and ev'ry one, will be,
 As tott'ring Wall, or broken Hedge, destroy'd
 4 To push Him down's their whole Desire :
 They love a Lye ; their Mouth may bless,
 But in their Heart they wish a Curse. *Selah.*
 5 Wait thou, my Soul ! on God alone ;
 On Him alone my Hope depends.
 6 He is my Rock and my Salvation ;
 My Tow'r of Strength : I shall not fall.
 7 God my Salvation, and my Glory, is :
 On God, my Rock and Strength, my Hope relies.
 8 Ever your Hope on Him, Ye People ! fix :
 To Him be pouring out your Heart,
 And say, Our Refuge is in God. *Selah.*
 9 Mere Vanity the Sons of *Adam* are :
 Helpless the greatest Sons of Men ; when weigh'd
 They're all alike, more light than Vanity.
 10 In overbearing Pow'r, then, do not trust ;
 No foolish Confidence in Rapine place :
 Tho' Wealth flows in, think not yourselves secure.

11 God

Prince and Saviour, the Lord and King of all the Earth. But yet the Church, the Speaker here, fears it not : she rests secure in the Protection of Him, by whom He stands thus exalted.

ψ. 6. *I shall not fall.*] In ψ. 2, the Prophet had said *I shall not much, or greatly fall.* But being confirmed by Meditation, he rises in his Assurance, and says here, absolutely, *I shall not fall.* The Word *rabbah*, therefore, is not to be added here, as it lessens the Assurance which the Prophet here designed to express.

ψ. 9. *Helpless.*] Hebr. *A Lye* ; i. e. a Thing which will deceive, or is not to be depended on for Help.

P S A L M LXII. 147

11 God speaks but Once : yet these two Truths I've
heard,

That as all Pow'r is God's Prerogative,

12 So we by Thee, my Lord ! shall Mercy find ;
For Thou Man's Work shalt answer in Rewards.

ψ. 11. God speaks but once.] He only speaks, and it is done: His Help. therefore, we may rely on; and that because of these two Things (*hæc duo*, so the LXX. and Vulg.) namely, that Power belongs to God; and also, that there is Mercy with Him: so that by Him who is *our Lord* (to whom ψ. 12 is addressed) He will reward every Man according to his Work.

P S A L M LXIII.

IN the Wilderneck of Judah, and so when he was longing to be restored to the Pleasures of the (earthly) Sanctuary, the Title supposes David to have wrote this Psalm. If so, he was then more especially a Type of his great Root and Off-spring, Christ, dwelling in the Land of Judah, when, through its sad Corruptions, it was become a very Wilderneck; yielding no Fruits of Righteousness. The Spirit, therefore, led him to use Words which might represent That his Blessed Root and Off-spring, longing after the Joys He had with The Father, before the World was, in the Heavenly Sanctuary; and feeling much Sorrow, also, to find Men pulling Destruction on themselves, by seeking His Life, ψ. 1—10. After which, in ψ. 11, David (speaking in his own Name, as a Prophet) foretells the Joy of The King, and of all that swear by, or trust in Him; i. e. in the Messiah, or Christ; for He is the King in whom we are to trust, and by whom we are to swear.

1 O GOD! Thou whom with Joy I call my God,
With eager Haste to seek for Thee I come:

L 2

For

- For Thee my Soul's athirst, my Flesh complains,
On dry and barren Ground, where Water fails.
- 2 Oh! Thy sweet Visions in the Sanctu'ry!
The looking at Thy Glory, and Thy Power!
- 3 More than my Life Thy Favour I esteem:
My Lips with Joy Thy Praises shall proclaim.
- 4 My Life in giving daily Praise I'll spend:
In lifting up, in Thy blest Name, my Hands.
- 5 My Soul's with Marrow and with Fatness fill'd,
When my glad Lips are telling out Thy Praise.
- 6 Thee I remember even on my Bed:
On Thee the nightly Watches see me muse.
- 7 A never-failing Help in Thee I have:
And, shaded by Thy Wings, I sing for Joy.
- 8 To Thee my steadfast Soul entirely cleaves:
I am by Thy Right-Hand alone upheld.
- 9 My Soul's Destruction they, alas, will seek:
And to the Pit infernal must descend.
- 10 To the destroying Sword deliver'd up,
The Foxes, for their Portion, Them will have.
- 11 Then shall The King in God rejoice,
And all that trust and swear by Him exult:

For

†. 2. Oh! Thy sweet Visions.] Hebr. *cen haziti-ca*; where I suppose *cen* to mean, *firmly, steadily, intensely*; and that this is spoke with Emotion and Rapture; *Oh! how intensely have I beheld—With what Delight have I contemplated Thee, and Thy Power and Glory, in the Sanctuary.*

†. 9. The Pit infernal.] Hebr. *the Places under the Earth.*

†. 11. All that trust in.] Hebr. literally, *all that swear by Him*; that make Him the Object of that most solemn Act of religious

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For Mouths that speak a Lye must all be stopp'd.

ligious Worship, and so confess their *whole Trust to be in Him*. All that do this shall *blesse themselves*, or be full of Joy. And to these the Mouths that *bespeak*, or call upon *A Lye*, or any other God, are opposed. And from both it appears, Who this Blessed King, whom we are to swear by, is.

P S A L M LXIV.

THE Words of this Psalm are well suited to the Mouth of the Church, praying for Deliverance from The Enemy, Satan, and from the Plots of those who shoot in Secret, with a most desperate Malice, at The Perfect-One; her blessed Head; assuring herself also, that God will shoot an Arrow which will bring Them down, and so give Joy to The Just-One, and all; His faithful Members, here called The True-in-Heart.

- 1 **T**HE Voice of my Desires hear Thou, O
God!
From Fear of Th' Enemy my Life preserve.
- 2 Oh! hide me from the Plots of wicked Men;
From Evil-Doers and their furious Rage.
- 3 Whose Tongues are, Sword-like, keen and sharp;
With bitter Words, as hasty Arrows shot.
- 4 Darting in Secret at The Perfect-One,
They fearless give Him unexpected Wounds.
- 5 They go on bold, and fix their own sad Doom :
They

ψ. 5. Their sad Doom.] Hebr. *dabar rang*, rem malam, a dreadful Sentence *jehazzeku lamo*, firmant sibi, they fix for themselves.

- They commune, and of laying Snares consult;
 And who, *they say*, shall call us to Account?
- 6 Improvement they in Wickedness affect;
 Its utmost Lengths they diligently search:
 And, Oh what Depths the Heart of Man conceals!
- 7 But, lo! God will an Arrow dart:
 Their Plagues shall unexpected come.
- 8 Ev'n their own Tongues shall cause their Fall;
 While all that see it frightened fly.
- 9 And ev'ry one an awful Fear shall feel:
 They will be telling out the Works of God;
 And wisely what He does consider.
- 10 Then shall The Just-One in The Lord rejoice;
 His Hopes will more assur'd and firm become:
 And all the True-in-Heart shall sing for Joy.

P S A L M LXV.

THIS Psalm in the Name of the Church is foreshewing the Praise which is waiting, and must be offered in Zion to Him, who came to cover, or make the Atonement for her Sins, y. 1—3. It then declares the Blessedness of His Chosen-Ones (the True-in-Heart, as they are stiled, y. 10, of the foregoing Psalm) and those Wonders of Goodness which He will hereafter display, when—having visited the Earth, at sundry Times and in diverse Manners, and even by coming to dwell thereon Himself—He shall send yet more refreshing Showers of Grace; pouring out His Spirit upon all Flesh, and producing most abounding Fruits of Righteousness: of which His setting fast the Hills, keeping the Sea and the Madness of the People within Bounds, and sending

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ing Rain to make the Earth fruitful, are Proofs and Emblems, and therefore here set before us, to be considered as such.

- 1 **I**N Zion Praise for Thee, O God, is waiting:
To Thee we shall our Free-will Offerings bring.
- 2 O Thou that hearest and receivest Prayer,
To Thee shall all Flesh, *bowing-suppliant*, come.
- 3 Misdeeds, alas! have to my Shame prevail'd;
Our Sins *are many*: Thou wilt cover them:
- 4 How blest is he whom Thou shalt choose;
Whose Habitation's in Thy Courts:
Thy House and Temple's awful Holiness
Shall teach us Soul-contenting Joys.
- 5 In Wonders Thou Thy Righteousness wilt prove,
O Thou, the God of our Salvation!
Thou Hope of all the Ends of Earth!
And of the far-extended Seas!
- 6 'Tis He whose Strength sets fast the Hills:
The Girdle of His Loins is Power.
- 7 The Noise of Seas and all their roaring Waves,
And Nations furious Rage, He stills.
- 8 They, that inhabit the far-distant Coasts,
Shall at Thy Tokens stand in Awe;
Thou'lt make us sing and loudly celebrate
The Morning's and the Evening's great Events.

9 The

y. 8. The Events.] Hebr. *moxe*, exitus, what goes forth, or comes to pass, and so the Events (and, in this Sense, the Outgoings) in the Morning of, and also in the Evening before, the great eternal Day.

- They commune, and of laying Snares consult;
 And who, *they say*, shall call us to Account?
- 6 Improvement they in Wickedness affect;
 Its utmost Lengths they diligently search:
 And, Oh what Depths the Heart of Man conceals!
- 7 But, lo! God will an Arrow dart:
 Their Plagues shall unexpected come.
- 8 Ev'n their own Tongues shall cause their Fall:
 While all that see it frightened fly.
- 9 And ev'ry one an awful Fear shall feel:
 They will be telling out the Works of God;
 And wisely what He does consider.
- 10 Then shall The Just-One in The Lord rejoice;
 His Hopes will more assur'd and firm become:
 And all the True-in-Heart shall sing for Joy.

P S A L M LXV.

THIS Psalm in the Name of the Church is foreshowing the Praise which is waiting, and must be offered in Zion to Him, who came to cover, or make the Atonement for her Sins, y. 1—3. It then declares the Blessedness of His Chosen-Ones (the True-in-Heart, as they are styled, y. 10, of the foregoing Psalm) and those Wonders of Goodness which He will hereafter display, when—having visited the Earth, at sundry Times and in diverse Manners, and even by coming to dwell thereon Himself—He shall send yet more refreshing Showers of Grace; pouring out His Spirit upon all Flesh, and producing most abounding Fruits of Righteousness: of which His setting fast the Hills, keeping the Sea and the Madness of the People within Bounds, and send-

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ing Rain to make the Earth fruitful, are Proofs and Emblems, and therefore here set before us, to be considered as such.

- 1 **I**N Zion Praise for Thee, O God, is waiting:
To Thee we shall our Free-will Offerings bring.
- 2 O Thou that hearest and receivest Prayer,
To Thee shall all Flesh, *bowing-suppliant*, come.
- 3 Misdeeds, alas! have to my Shame prevail'd;
Our Sins *are many*: Thou wilt cover them:
- 4 How blest is he whom Thou shalt choose;
Whose Habitation's in Thy Courts:
Thy House and Temple's awful Holiness
Shall teach us Soul-contenting Joys.
- 5 In Wonders Thou Thy Righteousness wilt prove,
O Thou, the God of our Salvation!
Thou Hope of all the Ends of Earth!
And of the far-extended Seas!
- 6 'Tis He whose Strength sets fast the Hills:
The Girdle of His Loins is Power.
- 7 The Noise of Seas and all their roaring Waves,
And Nations furious Rage, He stills.
- 8 They, that inhabit the far-distant Coasts,
Shall at Thy Tokens stand in Awe;
Thou'lt make us sing and loudly celebrate
The Morning's and the Evening's great Events.

9 The

y. 8. The Events.] Hebr. *moxe*, exitus, what goes forth, or comes to pass, and so the Events (and, in this Sense, the Outgoings) in the Morning of, and also in the Evening before, the great eternal Day.

- 9 The Earth, *in Mercy*, Thou hast visited,
 And yet preparest more refreshing Showers,
 To make it with abounding Plenty rich.
 River of God! thy Waters plenteous flow:
 Thou wilt their *Life-sustaining* Corn prepare.
- 10 Soon as by Thee she rightly stands prepar'd,
 Her swelling Ridges soaking well,
 And throwing down her harden'd Clods,
 Thy Dewy-dropping Rains will make her melt,
 And to her springing Buds Thy Blessing add.
- 11 The Year is by Thy Goodness crown'd;
 And Plenty from Thy Clouds distills.
- 12 Ev'n Desert-Cottages this Plenty share;
 The Hills with Joy begirt appear.

13 The

✧ 9. Yet preparest Showers.] Hebr. *And will water it*. Of what was future, therefore, the Prophet was speaking. And was it not (under the Figure of the Fruits of the Earth) of those Fruits of Righteousness, which, by visiting and watering the Church, with the Dew of His Grace, *Christ* (He for whom *Praise is waiting in Zion*, and who, as Mediator, is *The God that beareth Prayer*) will cause to spring forth, and be flourishing there, even till the Year (the *magnus Annus*, or great Revolution of all Things) be crowned with His Goodness. Nor does it seem to be an obscure Intimation of This, that the Hebr. literally rendered, calls it *the Year of His Goodness*, as the Margin of our Bibles observes: for this may well be supposed to point at that *Year of His Redeemed*, which the Prophet *Isaiah* speaks of, ch. lxiii. 4.

Ibid. River of God!] Thus, as an Address to the Goodness of God, under the Image of a flowing River, the Context is here leading us to render.

✧ 10. She stands prepar'd.] The Affix being feminine must relate here to the Earth, and so the Words *een tacin-ab* may be rendered, I conceive, When *Thou shalt have rightly prepared Her*; and will most properly begin this Period.

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- 13 The Pasture-Grounds with Sheep are cloath'd ;
 With Corn the Valleys cover'd thick ;
 They smile, they laugh, and joyful sing.

P S A L M LXVI.

HERE the Church seems to be calling all the Earth to rejoice with her, in a View of that glorious Scene, which is emblematically set before us in the foregoing Psalm, when God, by the Wonders which He has done and will do, shall have brought all the Earth to bow, and yield Submission, y. 1—9. With this Consideration she comforts herself under present Distresses, and promises (under the Figure of Burnt-Offerings, &c.) Sacrifices of Praise, when she enters her Place of Rest, y. 10—15 ; into which when she has entered, her Children are represented calling out, each of them, to all that fear God, to come and hear what He has done for their Souls, y. 16—19. — The Subject-Matter of the Psalm seems to point it at these Things ; and so does that Title in the LXX, which calls it A Psalm of the Resurrection.

- 1 **O** EARTH! to God triumphant sing ;
 2 Chaunt forth the Glory of His Name :
 Think it your Praise His glorious Praise to sing.
 3 Say unto God, How awful are Thy Works !
 So great, so vast Thy Pow'r is prov'd,
 Thy very Foes Submission feign.
 4 To Thee the Earth, with all its Tribes, shall bow :
 Thee they shall sing, and singing praise Thy Name.

Selah.

- 5 Come,

† 3. Submission feign.] Hebr. They lie unto Thee—submitting in Words, when their Hearts are far from Thee.

- 5 Come, and behold the Works of God :
What Wonders He for *Adam's* Sons has done.
- 6 Dry as the Ground the Sea He laid ;
The flowing River too they dry-shod pass'd :
And there we own'd His Goodness, and rejoic'd.
- 7 His Pow'r is still the same, He ever rules ;
Upon the Nations He will cast His Eyes :
Backsliders shall no more Themselves exalt. *Selab.*
- 8 Come, then, Ye People ! bless our God :
Let your glad Voices make His Praises heard.
- 9 'Twas He who plac'd our Soul in Life :
'Tis He who suffers not our Feet to slip.
- 10 Yet now, O God ! Thou provest us :
Thou triest us, as Silver's tried.
- 11 Thou into Nets and Snares hast let us fall :
And thus art laying Trouble on our Loins.
- 12 Over our Heads Thou suffer'st Men to ride ;
Our Passage as thro' Fire and Water lies :
But Thou wilt bring us to a Place of Rest.
- 13 With Sacrifices to Thine House I'll come,
Presenting there and rendring Thee my Vows,
- 14 Those which my Lips have utter'd and declar'd ;
My Mouth, in my Distress, pronounc'd and spoke.
- 15 My fat Burnt-Off'rings shall my Thank express :
With sweetest Incense, I will offer Rams ;

Bullocks

*. 7. Backsliders.] Which here must mean, particularly, the *Jews* ; who used to exalt and pride themselves, on their being the People of God : but proving false to their Covenant, or Backsliders, they were to be cast off, while He looked mercifully on the Heathen Nations ; who, therefore, in the next Words, are called upon to give Him Praise.

P S A L M LXVI. 155

Bullocks and Goats shall Thy Acceptance crave.

Selah.

16 Come, hearken! All that have the Fear of God!
While I His Dealings with my Soul relate.

17 My Mouth before Him offer'd humble Pray'rs:
My Tongue, in thankful Songs, proclaim'd His
Praise.

18 But had my Heart to Wickedness inclin'd,
From both my Lord had turn'd away His Ear,

19 But plainly God attended to my Words:
He hearken'd to the Voice of my Desires.
Blessed be God; my Pray'r Acceptance found:
Nor was His Mercy to my Soul denied.

P S A L M LXVII.

WE have here what may be called A prophetic Prayer—for it may be taken in the Way of either Prophecy, or Prayer; but most literally in the Way of Prophecy—that, notwithstanding all their Backslidings, God would be merciful, and cause His Face so far to shine on Israel, as to support their Polity and Government, till Christ came to spread the Knowledge of His Salvation. To Christ, therefore, the Prophet addresses himself in v. 2: and Him—now that the Prophecy has been so far fulfilled—let the People praise, even till the Earth yields her Fruit (That Fruit of Righteousness, which she will at length be made to yield) and God shall again be blessing Israel; as it is foretold in the latter Part of the Psalm He will.

1 **M**ERCY and Blessings we from God shall have;
His Face on Us He yet will cause to shine;

Selah.

2 He'll

v. 1. Mercy—we shall have.] That thus, in the Future, the
Verbs

156 P S A L M LXVII.

- 2 He'll do it, that the Earth Thy Way may know;
And all the Nations Thy Salvation see.
- 3 Thee shall the People praise, O God!
All People Thee shall praise.
- 4 The Nations shall rejoice and sing:
For Thou'lt with Equity the People judge;
And rule, with gentle Sway, the Universe. *Selah.*
- 5 Thee shall the People praise, O God!
All People Thee shall praise.
- 6 The Earth her Fruit shall yield:
Us God, our God, shall bless.
- 7 Us God shall bless, and Him
The Ends of all the Earth shall fear.

Verbs should be rendered is most suitable to a Prophecy, such as this plainly is: foreshewing that God would make His Face to shine *ledangt*, so as to make known (or, till He had made known) the Way and Salvation of *Christ*. To Him, plainly, the Prophet addresses, *ψ. 2.* when he says, that *Thy Way may be known*—and *Thee shall the People praise*.—However, till all be fully accomplished by the coming in of the Fulness of the Gentiles, the Psalm may very properly be used in the precatory Way—*God be merciful*—and, *Let the People, all the People, praise*.—

ψ. 4. And rule with gentle Sway.] *Hebr. He will lead* (or mildly guide and govern) *the Nations on Earth*.

P S A L M

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P S A L M LXVIII.

THE Prophet is here pursuing the Subject of the foregoing Psalm, and represents Christ, the God of Israel, arising to scatter His Enemies, and bring Joy to the Righteous, y. 1—3. He calls Men, therefore, to prepare the Way for Him, as considering His Goodness, and the Wonders by which He proved it in the Wilderness, y. 4—8; foretells the pouring forth of the Spirit (under the Figure of a gracious Rain) and a great Host of Preachers, putting Kings to Flight, y. 9—12; encourages Patience under Calumnies and ill Reports, y. 13, 14; declares the Preference of Mount Zion, i. e. of the Church of Christ, and its perpetual Duration, y. 15—17. In y. 18, he has a View of the Ascension of Christ; which, however, was to be preceded by a Going-forth unto Death, y. 20. But God will wound the Head of His Enemies, and cause Him to return as Conqueror, in a wonderful Manner; rebuking the People that delight in War. And then shall Princes come out of Egypt, and the Kingdoms (of all the Earth) sing unto God: confessing His Power, and acknowledging His supreme Dominion.

- 1 **G**OD will arise, and see His Foes disperse;
And all that hate Him, quick, His Presence fly.
- 2 Thou'lt drive 'em, as a Smoke before the Wind;
As Wax, before the Fire dissolv'd, they'll melt;
The Sinners, thus, when God appears, shall perish:
- 3 But then the Righteous will their Bliss receive;
They in God's Presence will rejoice;
In Joys transporting they'll rejoice.

4 Sing

- 4 Sing unto God, sing Praises to His Name :
Sing, and prepare an high-raiſ'd Way for Him,
Who, in His Name *Jehovah* rules the Heav'ns :
Before His Prefence leap to tell your Joy.
- 5 He to the Fatherleſs a Father is ;
'Tis He that for the Widow Juſtice does :
God, in His holy Habitation, 'tis.
- 6 He for the Helpleſs will an Houſe provide ;
He will the Priſoners from their Chains releaſe :
Only Backſliders in the Deſerts dwell.
- 7 O God ! what Time Thou didſt Thy People lead ;
When thro' the Deſart Thou didſt march ; *Selah.*
- 8 The Earth did tremble, and the Heavens dropp'd
Before The God—yea, ev'n this *Sinai*—
Before The God, in *Iſrael* God confeſs'd.
- 9 A gracious Rain from Thee, O God ! deſcends :
Thy Heritage, tho' fainting, ſtands confirm'd.
- 10 Thy Congregation there, O God ! ſhall dwell :
Thy Goodneſs for the Needy will provide.
- 11 The Lord will give the Word ; and, lo !
The Preachers come, a mighty Hoſt.

12 The

* 5. God, in His holy Habitation.] The *Logos*, or Word of God, in the holy Temple of His Body.—He will come (ſoon as the Way ſhall be prepared for Him) to help the Fatherleſs and Widow.

* 6. The Helpleſs.] Hebr. *the lonely*—thoſe that had been left to themſelves—the deſtitute, or helpleſs Gentiles. Theſe the Prophet here ſees brought into the Houſe, or Church of God : and thus *the Priſoners*, or Bondſlaves of Satan, were ſet free ; while the backſliding *Jews* ſtill remain in Deſerts.

- 12 The Kings of Armies fly, they fly apace :
And she that quiet fits the Spoil divides.
- 13 If ye will lie, tho' painted black, content ;
Ye that with Doves (their Wings with Silver spread,
Their Feathers tipp'd with purest Gold) may vie :
- 14 Ye shall, as Snow in *Lebanon*, white be seen ;
When The Almighty, for Her, scatters Kings.
- 15 The Hill of *Basan* is a mighty Hill :
Its swelling Tops the Hill of *Basan* spreads.
- 16 Yet why exult ye so, Ye mighty Hills !
See here the Hill, where God his Dwelling chose :
And where The Lord will yet for ever dwell.
- 17 God's Chariots twenty Thousand are ;
They Thousands and repeated Thousands are :
Among them was my Lord in *Sinai*.
- 18 On high Thou didst in Holiness ascend ;
The captiv'd Souls Thou hast redeem'd ;

For

ψ. 13. If ye will lie.] The (almost) literal Rendering here seems to be this ; *If ye will lie among the Pots* (i. e. blackened with Infamy) *O ye Wings of a Dove covered with Silver, and her Feathers as Gold ! Ye shall be made white* (reading the Verb plural, with LXX. and Vulg.) *as Snow in Zalmon, when the Almighty scatters Kings for Her* (so the Margin of our Bibles renders —for Her, i. e. for His Church. The abused Servants of Christ, therefore, seem to be here represented under the Figure of the white Wings of a Dove—and assured that (however now blackened with Infamy) they shall at length appear, and be proved such ; if they now patiently bear the Infamy they labour under ; waiting for the Time when The Almighty shall scatter Kings.

ψ. 18. In Holiness.] Hebr. *bak-kodes*, which belongs to this Period, I conceive ; and is to be thus rendered. *In Holiness*, or after Thou wast sanctified and made perfect through Sufferings, Thou didst ascend.

For Man Thou hast received Gifts;
That ev'n with Rebels God, The Lord, might
dwell.

- 19 My Lord be blest'd, He, ev'ry Day,
Is loading us *with Benefits*:
For Us The God appears, as our Salvation. *Selah*.
- 20 The God is God of our Salvation:
Yet for The Lord, *for this* my Lord,
A Going-forth to Death's ordain'd.
- 21 But God His Foes, and in the Head, will wound:
The Head of all that yet with Sinners walk.
- 22 I will restore Him safe, my Lord pronounc'd,
As if He were from *Basan's* Field return'd:
Or as the Sea's great Depths again were dried.
- 23 And then the Dogs their Tongues, and Thou thy
Feet,
In Blood of Enemies, thro' Him, shall plunge.

24 Thy

ψ. 19. The God.] Hebr. *ba-el*, which is emphatical, *The God*: and He is *lanu*, for us, on our Part, or for our Salvation. And so again in ψ. 20.

ψ. 20. A Going-forth.] For the Word here used seems to be a Singular (as some others are which have the Plural Form) and to be pointing at that Going-forth *unto* Death (*lam-mavet*) which was ordained for *Christ*, who appears to be the Person here spoken of; as the next *verse* also—speaking of God's *wounding the Head of His Enemies*—shews.

ψ. 22. I will restore.] Hebr. *asib*, I will *cause Him* to return from *Basan*; i. e. as from *Basan*, or with the like Triumph and Glory as *Israel* obtained in the Field of *Basan*; and with such Joy as when they escaped from *Pharaoh*, and passed the Sea on Dry-Ground.

- 24 Thy Goings-forth, O God! they have beheld,
The Goings-forth of Thee, my God and King!
They have beheld them in the Sanctu'ry.
- 25 The Singers first, the Minstrels hindmost stand:
And in the Midst the Maids on Timbrels play.
- 26 God, in the Congregations, they exalt:
Him that's my Lord, to *Israel* giving Life.
- 27 There stands their Ruler *Benjamin*, the least:
Whom *Judab's* Princes, as their Captains, join;
With *Zabulon's* and *Neptbalim's* combin'd.
- 28 That thou bestrengthen'd is thy God's Command:
And what Thou thus hast done, O God! confirm.
- 29 Oh! do it from Thy Temple, for *Jerusalem*:
So shall the Kings their Gifts and Presents bring.
- 30 The Cattle of the Reed rebuke;
The Troop of Bulls that stately walk,
With Silver deck'd, amidst the People-Calves:
Scatter the People whose Delight is War.
- 31 Then shall the Princes out of *Egypt* come:
And *Cush* to God, with Hands stretch'd out, shall
run. 32 Sing

†. 24. Thy Goings-forth.] *i. e.* Thy People have a Proof, or constant Memorial, which presents to their very Eyes, as it were, Thy Going-forth often for their Deliverance, in those Praises which are offered, for Thy doing it, in the Sanctuary; where the Singers stand—to proclaim Thy mighty Works; those gracious Pledges of that yet greater Deliverance which we hope for and expect in Thy *Christ*.

†. 26. Him that's my Lord.] Hebr. my Support, my *Adon*, He by whom all Things consist; and who is the Spring, the Fountain, or Giver of Life to *Israel*—reading here, with Bp. *Hare*, *mekor*, a Fountain.

- 32 Sing unto God, Ye Kingdoms of the Earth !
 Be singing Praises to my Lord. *Selab.*
- 33 'Tis He who rules the Heav'ns, the Heav'n of
 Heav'ns ;
 And who from everlasting did the same :
 His Voice, behold ! His mighty Voice He sends.
- 34 To God all Pow'r, to God all Strength ascribe :
 His high Dominion over *Israel* own ;
 His Pow'r and Might in shining Clouds display'd.
- 35 Thou awful God ! in Sanctu'ries ador'd !
 Thou God of *Israel* ! still The same !
 Unto Thy People giving Strength and Pow'r !
 Be Thou for ever blest'd, O God !

ψ. 35. God of *Israel*, still the same.] Hebr. *el jifrael, hu, s*
αὐτός—and by pointing and rendring thus, the Change of Per-
 sons here is avoided, and the Period is more awful and affecting

P S A L M LXIX.

THE glorious Things foretold in the foregoing Psalm were
 not to come to pass, without the lowest Humiliations of our
 gracious Mediator and Head, of which the Prophet there,
 ψ. 20, had a Foresight. In this, therefore, He is intro-
 duced speaking as a Man of Sorrows, overwhelmed with
 Grief, and labouring under the false Accusations of such as
 sought His Life, ψ. 1—4. In ψ. 5—12, He even con-
 descends, as Head of the Church, to take its Faults and
 Follies on Himself, interceding and pleading on its Behalf
 the manifold Sorrows He endured. Then ψ. 13—21,
 mourning still in Prayer, He complains of those who gave
 Him Gall and Vinegar. After which, having forewarned
 Them of the dreadful Consequence, ψ. 22—28, He laments
 their

their Case : but rejoices in Hope of their Amendment, and in a Foresight of His praising God for the Salvation of Zion, y. 29—36.

- 1 **S**AVE me, O God! the Waters reach my Soul:
In Depths of Mire I sink, and find no Ground.
- 2 Into the deepest Waters I am plung'd:
And there am sinking, by their Waves o'erwhelm'd.
- 3 So long and loud I beg for Help, I'm spent:
My Throat is burnt up, parch'd and dry;
Ev'n mine Eyes fail with looking for my God.
- 4 My Hairs are all out-number'd by my Foes;
Their Hatred causeless; but, with Pow'r upheld,
They'd cut me off, tho' Lies their Charge maintain:
And thus the Things I took not I must pay.
- 5 What are my Follies Thou, O God! well know'st:
My Faults are none of them from Thee conceal'd.
- 6 But, Oh! Thou my Support! Thou Lord of Hosts!
In Me let none who trust on Thee be sham'd:
In Me, O God! of *Israel* God! in Me,
Let none who seek Thee Disappointment find.
- 7 Bearing Reproach and Shame for Thee I stand:
My Face is cover'd with Confusion seen.

8 A

y. 5. My Follies.] Those which, as Surety for the Sons of Men, I must answer for to Thee, as having taken them on myself—though perfectly innocent in the Things which my Enemies are charging on me.

y. 6. In Me let none be sham'd.] As they must have been, if, having taken upon Him to make Reconciliation for Them, He had not been accepted.

- 8 A Stranger to my Brethren I'm become :
 Ev'n to my Mother's Children one unknown.
- 9 For Zeal to serve Thine House I this endure :
 I'm bearing thus the Sinners Guilt and Shame.
- 10 Tho' I with mournful Fasts my Soul chastise,
 Ev'n That to my Reproach they turn.
- 11 Tho' I with Sackcloth cover'd sit,
 I am with Them a By-word made.
- 12 Spoken against by Elders in the Gate,
 I am the very Drunkards Jest become.
- 13 But, Lord! to Thee I make my Pray'r;
 Oh! let it be a good accepted Time :
 Hear now, for Thy great Mercies Sake, O God!
 Let not Thy Truth and Thy Salvation fail.
- 14 Oh! pluck me from the Mire, lest there I sink :
 Defend me still from their invet'rate Hate;
 And set me from these Depths of Waters free.
- 15 Let not these flowing Waters overwhelm me;
 Let not my Soul be swallow'd in the Deep:
 Let not the Pit inclose, and shut me in.

16 Oh!

y. 8. A Stranger.] Such He was accounted—One unknown, or rejected—by the *Jewish* Church; of which St. *Austin* justly supposes it to be meant.

y. 9. The Sinners Guilt and Shame.] Hebr. *The Reproaches*, or that which was the Reproach and Shame of *Those that reproached Thee* (i. e. that dishonoured Thee by their evil Works) are fallen on Me—to bear, or answer for. That the Words are thus to be understood appears from the Application of them to our Lord, *John* ii. 17 and *Rom.* xv. 3. And who then can read these Words, or indeed any Part of this Psalm, without humble Adoration and admiring Love?

- 16 Oh! hear me, Lord! for Thy sweet Mercy hear:
See, with Thy tenderest Pity, my Distress.
- 17 Oh! do not from Thy Servant hide Thy Face:
Let me be soon, now I'm in Trouble, heard.
- 18 Draw nigh, and in Salvation, to my Soul:
Redeem me, that my Foes may see and live:
- 19 Thou knowest my Reproach,
My Shame and my Disgrace:
My Enemies do all before Thee stand.
- 20 So great my Shame, my Heart as broken sinks:
I look'd for Pity, but I had it not;
For Comforters, but they did not appear.
- 21 They even gave me bitter Gall to eat:
And, when I thirsted, Vinegar to drink.
- 22 Their very Table they a Snare will find:
And, where they Peace expected, have a Fall.
- 23 Eyes darken'd, and which cannot see, they'll have:
While trembling Loins their inward Fears confess.
- 24 Thy fiercest Indignation they must feel:
And bear, in all its dreadful Weight, Thy Wrath.
- 25 Their goodly Houses will in Ruins lie:
None in their Tents will ever care to dwell.

26 For

ψ. 18. That my Foes may see, and live.] Hebr. *For*, or because of *my Foes*; *i. e.* for their Benefit; or, that by seeing Me raised and delivered from the Power of Death, they may be converted, and live. So St. *Austin*.

ψ. 22. A Snare will find.] So the Hebr. speaks in the Future; and so St. *Austin* interprets it. It is not an Imprecation, but a Prophecy—he says.

- 26 For Him whom Thou afflictest they pursue :
And urge, with Taunts and cruel Words, Thy
Stroke.
- 27 From Sin to Sin Thou'lt suffer them to fall :
Nor will they to Thy Righteousness attain.
- 28 They will be blotted from the Book of Life ;
For with the Just their Names must not appear.
- 29 For this afflicted, and in Grief, I live :
Thy Saying-Health, O God ! can raise me up.
- 30 And then my Song the Name of God shall praise ;
My thankful Lips shall greatly Him exalt.
- 31 In this The Lord will more delight
Than in an Ox that's horn'd and hoof'd.
- 32 The Humble this, rejoicing, will observe :
Be seeking God, and yet your Heart shall live.
- 33 The Lord is ever hearkning to the Poor :
His Prisoners He will not despise.

34 His

†. 29. For this afflicted.] Hebr. *And I am afflicted* ; i. e. afflicted *for*, or *because* (which the Conjunction *here* implies) they must be blotted out of the Book of Life. But Thy Salvation (extended even to Them) will revive, or raise me up to Comfort and Joy : and then, for This also, I shall give Thee Praise.—This seems to be the Connection and the Meaning. It is a *Preludium*, or Prophecy of His weeping over *Jerusalem*, and His gracious Saying, *Father ! forgive them*—on the Cross.

†. 32. Be seeking.] Thus, in the Imperat. the LXX. Syr. and Vulg. read ; as the next Word, *ve-jehi*, shews it should be read. It is, therefore, a gracious Call from The Redeemer to His Enemies, to return and be humbly seeking God ; with an Assurance of Mercy and Life, even for Them, upon their doing it.

34 His Praise both Heav'n and Earth shall tell :
Nor less the Sea with all that's moving there.

35 For God will Zion save,
And Judah's Cities build :
Where they a sure Inheritance will find.

36 Her, for their Lot, His Servant's Seed shall have :
All that have lov'd His Name in Her shall dwell.

ψ. 36. His Servant's Seed.] Reading the Hebr. Singular, *gnab-do*, His Servant; which is one of the Characters of *The Messiah*, whose Seed is to inherit, and dwell in *Zion*. But if the plural reading be preferred, it is to be understood of His Servants *Abraham*, *Isaac* and *Jacob*, and their Seed—*i. e.* every one, whether *Jew* or *Gentile*, who treads in the Steps of their Faith and Obedience.

P S A L M LXX.

THIS Psalm is in Effect the same with the latter Part of Psal. xl. and seems to follow here in the same View on which it was made a Part of that Psalm. For in the foregoing Psalm (in like Manner as in Psal. xl.) The Mediator is interceding for His Church, pleading His Sufferings, and offering His Prayers in the Way of Remembrance (according to the Title here) or, that they may ascend as a Memorial before God, on her Behalf. And for this Reason we have here subjoined in this Psalm the same Intercession, for the hastening those Mercies, and that Deliverance which she is to obtain by His Sufferings.—Was it placed here, then, by Chance, or without Design? Was it not done by the Guidance of that Blessed Spirit, under whose Influence the whole Book was wrote? May it not lead and encourage us to be searching after, and observing His wise and gracious Intention, in directing the Order of all the other Psalms.

1 **A**RISE, O God! for my Deliverance :
Delay not, Lord! but hasten my Relief.

M 4

2 Then

- 2 Then they that to my Soul Destruction wish,
 Shall soon their Shame and due Confusion feel,
 They that in my Calamities delight,
 Shall, cover'd with Disgrace, be forc'd to fly.
- 3 All that insult, and boasting say There, There,
 Amaz'd, shall find Confusion's their Reward.
- 4 And then shall all that humbly seek Thy Face,
 The Joys from Thee deriv'd, exulting, feel.
 All they who Thy Salvation love,
 Shall ever say, The Lord be prais'd.
- 5 I am, I own, both poor and needy Now :
 Do Thou, O God ! be hastning my Relief.
 My Helper and Deliverer Thou art :
 Do not delay Thy Help, O Lord !

ψ. 3. Amaz'd.] Reading here, as in *Psal.* xl. 15, *jasommu*;
 and construing or rendering the rest of the Line in the same Way.

P S A L M LXXI.

THE Person speaking in this Psalm also appears to be our Blessed Mediator, making Intercession for His Church, as for His own Soul; and particularly in the Time of its Old-Age, or in these latter Days; that it may not be forsaken till He has, by this His mystical Body, proclaimed the Power of God to all Men. None but the Blessed Man Christ Jesus, as Head of that Body, in which, through all Ages, the Power and Greatness of God is proclaimed, can be supposed to speak thus. He, therefore, must be the Person here speaking and foreshewing, by the Mouth of His Prophet, first a Decay of true Piety (under the Figure of the failing of His Strength) in the Old-Age of His Body, the Church; and then a Quickening, Reviving, or Reco-

very of His Strength, and a great Enlargement of His Kingdom; for which He promises perpetual Praise: and in so doing is calling us to pay it, in full Assurance of such future Enlargement of His Kingdom.

- 1 **O**N Thee, O Lord! my Hope entirely rests;
Oh! give me not a disappointed Hope.
- 2 Preserve and save me, for Thy Mercies Sake:
Bow down Thine Ear, and grant me this Request;
- 3 Be Thou for Me a Rock of Strength:
An House to which I always may resort.
For my Deliv'rance Thy Command I plead;
And, as my Rock and Refuge, Thee I claim.
- 4 My God! preserve me from those wicked Hands,
The Hands of The Perverse and Cruel-One.
- 5 O my Support! my Trust is all on Thee:
The Lord Thou art, ev'n from my Youth my Hope.
- 6 By Thee I've been supported from the Womb;
By Thee was from my Mother's Bowels drawn;
To Thee I'll never-ceasing Praises sing.
- 7 A Monster unto many I'm become:
But Thou'rt my Refuge and my Strength.

8 Thy

ψ. 7. A Monster unto many.] Or, to *the Rabbies*, the Great-Ones. Literally this Prophecy was fulfilled in the Person of our Blessed Redeemer and Head. It may be also, or rather is Now, again fulfilled by Many—who seem to have Him in as great Scorn and Derision as the very *Jews*; and are also consulting and contriving, as ψ. 10 speaks, to ensnare His Soul. But their thus fulfilling this and the like Prophecies, concerning these latter Days, may assure us, that there will be a fulfilling also of those which say *The Lord will have them in Derision—and the Gates of Hell shall not prevail.*

170 P S A L M LXXI.

- 8 Thy Praises yet my Mouth shall fill :
I'll daily of Thine Honour sing.
- 9 In Time of Age, Ah! do not cast me off:
When Strength is failing me, forsake me not.
- 10 For, see, mine Enemies are laying Plots :
And they that wou'd my Soul ensnare, consult,
- 11 And say, He now of God forsaken stands ;
Pursue and take Him ; He'll no Helper find,
- 12 But be not Thou far off, my God !
Thou art my God, be hastning my Relief.
- 13 So shall the Adversaries of my Soul
Be all confounded, and their Shame confess.
They that desire and seek to do me Hurt,
Shall cover'd with Disgrace and Shame be seen.
- 14 But I with yet continu'd Hope will wait,
And Nothing like Thy Praises dear Account.
- 15 My Mouth Thy Righteousness shall, all Day long,
And Thy Salvation, thankfully proclaim :
For That, I see, no Bounds, no End admits.
- 16 *Jehovah's* mighty Pow'r (my Lord confess'd)
I'll take for my Defence, and rest secure :
Thy Goodness, only Thine, shall have my Praise.
- 17 Sweet Teaching, from my Youth, from Thee I've
had ;

And

†. 13. Their Shame.] So the Syr. Version—favouring Bp. Hare's Conjecture.

†. 14. And Nothing.] Hebr. *I will add above all* (or, as what is above all dear unto me) *Thy Praise*.

†. 16. *Jehovah's* Might—I'll take for my Defence.] Hebr. *I will enter into the Might of Jehovah, my Lord*—putting myself under His Protection.

And still, O God! Thy Wonders I'll declare:
I'll do it ev'n in Age with hoary Hairs.

18 Ah! do not then forsake me, O my God!
Till to the World I have Thy Pow'r proclaim'd;
Thy Might to all that yet shall live.

19 How wonderful Thy Righteousness, O God!
How great the Things which Thou hast done!
To equal Thee, O God! who dare pretend?

20 Thou who hast shewn me great and sore Distress,
Wilt certainly return, and Life restore:
Thou'lt raise me even from the Depths of Earth.

21 My Greatness Thou wilt much enlarge:
And Comforts all around me spread.

22 For this, O God! my Lute shall speak Thy Praise:
For this, my Harp shall celebrate Thy Truth.

23 O Thou, the Holy-One of *Israel*!
When thus to Thee I offer Praise,
My Lips their Joy shall loudly tell;
My Soul, by Thee redeem'd, *shall bear its Part*.

24 No Day shall pass but still my Tongue
Shall of Thy Goodness gladly talk;
Since they who my Destruction meant,
Are sham'd, and their Confusion feel.

ψ. 18. The World.] Hebr. *the Age*, or *Generation*: i. e. the whole Generation, or Race of Men: and so the LXX. Chald. and Syr. understood it; guided, doubtless, by the Words of the following Line.

P S A L M LXXII.

THIS Psalm, under the Name of Solomon, is inscribed to that Blessed Peace-maker, who brought the glad Tidings of Peace and Good-will to all Men. He is, emphatically, The King; every where so stiled through this whole Book of Psalms: and also The Son, The King; i. e. The Son of God, condescending to become the King of Israel. To Him, therefore, David here beseeches God to commit His Judgements; i. e. to send Him forth, judging and taking the Government on His Shoulder, y. 1. And then he foresees and foretells the Blessings, the Extent and Perpetuity of His Kingdom; and concludes with an Act of Praise, and a Petition that all the Earth may be—as at length it will be—filled with His Glory.

- 1 **C**OMMIT Thy Judgements to The King,
O God!
Thy Righteousness unto The Son, The King.
- 2 Thy People He in Righteousness will judge:
The Humble-Ones in Judgement sweetly guide.
- 3 The Mountains and the Hills, in Righteousness,
Peace to the People shall derive.
- 4 The meek, afflicted People He'll protect;
The Children of the humble Poor preserve:
And tread the bold Oppressor under Foot.
- 5 As long as Sun and Moon endure,
Age after Age shall Thee adore.
- 6 As Rain on new-mow'd Fields He comes:
As Showers that gently drop, and water Earth.

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- 7 With blooming Righteousness His Days are blest'd:
And Peace abounding, till the Moon's no more.
- 8 From Sea to Sea His Kingdom shall extend:
And from the River to the Ends of Earth.
- 9 To Him shall Dwellers in the Desert bow:
While all His Enemies are licking Dust.
- 10 The Isles, and *Tarshish* Kings, shall offer Gifts:
As *Sheba's* too, and *Seba's* Kings shall do.
- 11 Nay, all and ev'ry King to Him shall bow:
And all the Nations glad Obedience yield.
- 12 For He the suppliant Poor will save;
The Needy-One, when he no Helper finds.
- 13 The Meek and Poor will much His Pity move:
The poor in Spirit He is sure to save.
- 14 Their Souls, from Fraud and Force by Him re-
deem'd,
What Price He sets upon their Blood will prove.
- 15 Yea, He shall live, and *Sheba's* Gold receive:

Their

ψ. 13. The poor in Spirit.] Hebr. *Souls of the Poor*, or the *poor Souls*: Souls that feel the Nakedness, Weakness and Wants, or Poverty of their Spirit—it is such as these that the Scriptures generally mean by The Poor.

ψ. 15. Yea, He shall live.] Hebr. *v'ibi*, And He shall live. And this has a Reference to what the Prophet had been speaking of, even *Christ's* redeeming the Souls of the Poor, which He was to do by submitting to Death. The Prophet, therefore, seeing this in the Spirit, and seeing also that He was to be raised to Life again, is expressing, or implying both, in this his *v'ibi*, Yet He shall live—and not only live, but *Sheba's* Gold receive—There wants not, therefore, or rather there ought not to be, any such Correction here, as Bp. Hare proposes.

Their Pray'rs to Him they'll constantly present;
Their Praises also He shall daily hear.

16 The chief of Mountains on the Earth shall yield
A little Handful of the purest Corn;
Its thick-set Fruits as *Lebanon* shall wave:
Sprung from the City, they shall flourish much,
As do the growing, thriving Herbs of Earth.

17 No Time shall blot out, or destroy His Name:
His Name shall Sons, before the Sun, beget.
In That the Tribes of Earth shall bless themselves:
And Him all Nations blessed shall confess.

18 May God The Lord, of *Israel* God, be bless'd:
Such wondrous Things He only does.

19 For ever blessed be His glorious Name;
May all the Earth be with His Glory fill'd:
So may it be, Amen, I say, Amen.

†. 16. The chief of Mountains.] Even Mount *Zion*. On That shall spring what will flourish—beginning from the City, even from *Jerusalem*—though it appear at first, only as an *Handful of Corn*; or, as the Parable speaks, a *Grain of Mustard Seed*.

†. 17. His Name shall Sons beget.] The Name of God denotes the Son of God, who, to all that receive Him, gives Power to become the *Sons of God*. And this He does *before the Sun*, or in this present World. And in this Blessed Name the Tribes of Earth (so the LXX.) shall bless themselves. *i. e.* All of them at length shall do it, and all true Believers do it Now.

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P S A L M LXXIII.

UNDER a View of that Corruption, and sad State of the World which the perilous Times of the latter Days will produce — See Thoughts on the Titles, p. 51—55—the Psalmist is here confessing, that his Feet had well nigh slipt, on his seeing the Wicked in such outward Peace and Prosperity, without any Fear of an Hereafter: But being at length enabled to look beyond that dismal Scene, he sees them as in a Moment consumed. Then, correcting Himself for his Weakness, he leads us to trust in God for that Guidance of His Counsel, which will bring us to a State of Praise, within the Gates of Zion.

- 1 **T**O Israel, doubtless, God is good;
To all the clean and pure in Heart.
- 2 But yet my Feet were almost gone;
My Treadings e'en began to slip:
- 3 For at the Mad-Ones I was griev'd;
I saw those Wicked-Ones in Peace.
- 4 Their Yoke's no straiter than is other Mens:
Nor do they, even when corrected, yield.
- 5 They're

ψ. 4. Their Yoke's no straiter.] This seems to be the Meaning, though it is not a literal Version, unless Bp. Hare's Conjecture, which seems probable, be admitted. As to what follows — *when corrected*; it is according to the Reading of the LXX. *Under their Scourge*. Even then *bari ul-am*, their Strength is firm; i. e. they do not yield, but remain stubborn and stout-hearted. They are not *be-gnamal enos* in the Pains and Fears (as to Consequences) of *enos*, a sick, fallen Man. They are not smitten, or pricked in their Heart *gnim adam*, with Adam, or as Adam was.

- 5 They're not in Pain, as Man, now mortal, ought:
 Compunction they, as *Adam* did, feel not.
- 6 Hence they're surrounded, Collar-like, with Pride:
 Cover'd with Violence, as with a Cloak.
- 7 Their Wickedness, as Fat in feeding, grows:
 They what Themselves at first propos'd out-do.
- 8 They act what's filthy, and what's wicked speak:
 Talk of Oppression from the *God* most high.
- 9 Their Words against the Heav'ns direct:
 And send them out, o'er all the World dispers'd.
- 10 (For this His People broken-hearted sit;
 And Tears in great Abundance shed.)

11 They're

†. 7. Their Wickedness.] So the antient Versions read, not their *Eyes*, but their *Wickedness* increases. *Prodiit quasi pinguedo*, says Syr. It grows and swells like Fat in feeding Beasts. And the next Line seems to confirm this Reading, when it says *They pass*, or go beyond *their Projects*, or what they at first proposed.

†. 8. From the most High.] Hebr. *marom*, which the Context here also seems to determine to this Signification, as it points at those who *set their Tongues against the Heavens*; complaining of Oppression from God, and representing His Commands as unjust Restraints of their Liberty: taking no small Pains also to propagate their Notions (making thus *their Tongues to be walking through the World*, as the Hebr. speaks) by dispersing their blasphemous Books in the farthest Parts of the World—as they are now said to have done.

†. 13. For this.] Hebr. Therefore His People returns (or, if the Verb may be read *jafab*, sits) *i. e.* bruised, contrite, or afflicted. For *balom* here seems to be the Participle of the Verb *halam*, to bruise, and this Period is a Parenthesis.—See *Gen.* xvi. 13, where *Hagar* seems to say, Have I, *though bruised* (or thus beaten, and sorely handled—as she had then been by *Sarah*) been enabled to see Him that looketh after me?—There *balom* seems to have the Sense here proposed.

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- 11 They're even saying, How shou'd God perceive?
Can The most High such Knowledge have?
- 12 Such are, behold, these restless Wicked-Ones;
Such are the World's most happy Men,
They who in Wealth and Pow'r abound.
- 13 Then, sure, in vain my Heart is cleans'd;
My Hands in Innocency wash'd:
- 14 Compunction made my daily Exercise;
My Self-Correction ev'ry Morning's Work.
- 15 But if Their Language, thus, I imitate,
Thy Children's Way and Hopes, behold, I quit.
- 16 Or shou'd I this to understand pretend,
'Twou'd far above my Reach be found,
- 17 Till I God's Sanctu'ry approach;
Their End I there may understand.
- 18 For, doubtless, they on slipp'ry Ground are set:
And to Destruction will by Thee be hurl'd.
- 19 Oh! how, as in a Moment, they're consum'd?
How do they perish, in a fearful End?
- 20 When Thou arisest, O my Lord!
Their Image will as despicable be,
As is a Dream, when we awake.

21 Thus

ψ. 15. Thy Children's Way, &c.] Hebr. their *Generation*.
i. e. I am no longer one of their Sort, or Number. I do not
walk in their Way, nor can I partake in their Hopes.—See
Hammond.

ψ. 20. When Thou arisest.] To Judgement.—Or, if the
other Way of Rendering—in the City—be preferred, the Sense
will be the same, as the Prophet is pointing at the City which
has Foundations, even the new *Jerusalem*.

N

178 P S A L M LXXIII.

- 21 Thus has my Heart been apt to fret :
Such Hurry in my Thoughts I've had.
- 22 Brutish I was, and did not understand :
No better than a Beast I then appear'd ;
- 23 Yet am I still with Thee, *in Thee secure* ;
As by my Right-Hand, safe upheld.
- 24 Thou'lt guide me with Thy Counsel here :
And into Glory afterward receive.
- 25 Who is there else in Heav'n to be my Hope ?
And here on Earth, Thou only art my Joy.
- 26 My Flesh and Heart must waste and fail :
Yet is my God my Heart's Support, *and ev'n*
My endless, everlasting Portion.
- 27 Who Thee forsake, behold ! must perish :
All the Backsliders Thou'lt destroy.
- 28 But I in drawing nigh to God delight :
And thro' my Lord, *Jehovah*, firmly trust,
That I shall all Thy wondrous Works
In Zion's Daughter's Gates rehearse.

P S A L M LXXIV.

THE Prophet is still pursuing the Subject of the foregoing Psalm, teaching us, y. 1—9, to lament the sad State of Things which we have Reason to fear will come on the Earth, in the perilous Times of the latter Days : and to be praying, y. 10—23, that God would make bare His Arm, remember and look upon the Covenant, and come to vindicate His Cause.

AH, why, O God ! wilt Thou for ever scorn,
In smoking Wrath, Thy very Sheep and
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- 2 Remember, 'tis Thy Congregation bought,
And long since, from the Days of old, redeem'd:
It is Thy chosen Tribe and Heritage;
'Tis that Mount *Zion* where Thou'rt us'd to dwell.
- 3 Exert Thy Pow'r, and finally destroy,
Whoever dares Thy Sanctu'ry profane.
- 4 They in Thy very Congregations roar:
And set up Tokens which Themselves devise.
- 5 As Men who in a Wood are hewing down,
With lift up Arms, and Stroke of Ax, its Trees;
- 6 Thus now with Ax and Hammer, all at once,
They're breaking down our well-wrought carved
Works.
- 7 Thy Sanctuary they in Ashes lay:
The Tabernacle of Thy Name
They level with the very Ground.
- 8 Their Hearts are saying "Root and Branch;"
And all God's Houses ev'ry where they burn.
- 9 Our Signs we see not, we no Prophet have;
Not any one who knows when this will end.
- 10 O God! how long shall The Oppressor taunt?
Thy Name for ever must The Foe blaspheme?

11 Ah!

ψ. 4. What Themselves devise.] Hebr. *otot-am*, Signa sua, their own Signs or Tokens, or Memorials, not those established by Thee.

ψ. 5. As Men who.] It is not easy to say what the Hebr. here implies, nor do the antient Versions much help us. Only the Chald. favours the Sense here given; which too is supported by Bp. *Hare's* Conjectures.

- 11 Ah! why is Thy All-pow'rful Hand withdrawn?
Make Thy Right-Hand, now in Thy Bosom, bare.
- 12 For Thou, O God! hast ever been my King;
Working Salvations for me here on Earth.
- 13 Thou, by Thy Pow'r, didst ev'n the Sea divide,
And in the Waters crush the Dragon's Heads.
- 14 *Leviathan's* proud Heads to Pieces dash'd,
Thou on the People didst, as Food, bestow;
Ev'n on the Desert's poor Inhabitants.
- 15 Thou didst the Fountain and the Flood divide;
And mighty Rivers thus forgot to flow.
- 16 Thine is the Day, and Thine the darksome Night:
The Light and Sun by Thee prepared shine.
- 17 The Bounds of all the Earth by Thee were fix'd:
Thy Hand the Summer and the Winter form'd.
- 18 The Foe, remember, has The Lord reproach'd;
The foolish People have Thy Name blasphem'd.
- 19 Give not to savage Beasts Thy Turtle's Soul:
Do not Thine Humble-Ones eternally forget.
- 20 Look on the Covenant, forget it not:
For now, behold, with Tents of Violence,
The Earth's dark Corners ev'ry where abound.
- 21 Let not the Contrite go, and sit asham'd:
But let the Poor and Needy praise Thy Name.

22 Arise,

ψ. 12. Here on Earth.] Hebr. *in the Midst of Earth*; i. e. while I am sojourning on Earth, or amidst the Inhabitants of this present World. It is the Church that speaks, and though her Reward, or final Salvation is to be in Heaven, yet her King has often granted her Deliverances here on Earth; some of which she afterwards thankfully commemorates; hoping to experience the like Goodness in her future Troubles.

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P S A L M LXXV. 181

- 22 Arise, O God! come, plead Thy Cause:
Remember how The Foe each Day blasphemes.
- 23 Do not the Clamours of Thy Foes forget;
Thine Enemies in Tumults daily rise.

P S A L M LXXV.

THE Name of God (which in Isai. xxx. 27, denotes Christ—coming to gather out His Saints) being here represented to the Prophet's Eyes as near, he offers, §. 1, an Act of Praise on His foreshewing His Presence in Signs and Wonders. And to this the gracious Name, or Son of God, answers—declaring Himself determined (on His receiving the Congregation of His Saints) to judge righteously; destroying the Power of the Wicked, and exalting the Righteous: (which is here stiled cutting off the Horns of the Wicked, and exalting those of the Righteous) and promising perpetual Praise, when He has thus obtained the Joy which was set before Him.

- 1 **T**O Thee, O God! to Thee we offer Praise:
Thy Name is high; and this Thy Wonders prove.
- 2 When I the Congregation have receiv'd,
I shall what's just and righteous execute.
- 3 The Earth and its Inhabitants were melting:
By Me its Pillars stand confirm'd. *Selah.*
- 4 Be not so mad, I to the Mad have said:
And to the Wicked, lift not up your Horn.
- 5 Do not your Horns so very high exalt:
Do not with Necks so stiff and haughty speak.

- 6 For neither East, nor West, nor South,
Can any Exaltation give.
- 7 But God Himself, and He alone, is Judge :
This Man He humbles, That He will exalt.
- 8 For, see, *Jehovah's* Hand holds forth a Cup ;
The Wine therein is red, and duly mix'd :
He will from thence be pouring out ;
Its very Dregs must all be squeez'd ;
And all the Wicked on the Earth shall drink,
- 9 So shall I ever in The Lord rejoice :
Off'ring to *Jacob's* God glad Hymns and Songs.
- 10 The Horns of all the Wicked I'll cut off ;
But righteous Mens shall be exalted high.

✧ 7. Is Judge.] Or, *is judging* ; *i. e.* sitting Now, and shewing Himself to be the Judge. And this He does from His holy City, lying (as *Psal.* *xlvi.* speaks) *in the Sides of the North* ; where He will prove that it is He alone who putteth down One, and setteth up Another. And this suggests a Reason, as Bp. *Hare* seems well to observe here, why the North is not mentioned in the foregoing *verse*, even because the North is, as he speaks, opposed to the East, West, and South ; as it is from the North only, where the City of the great King lies, the Exaltation comes : because He is there to be holding forth, and pouring out from His Cup ; the Cup mentioned *Isai.* *li.* 17—22 ; and also in *Jer.* *xxv.* 15—33.

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P S A L M LXXVI.

TO the gracious Words of the glorious Name, or Son of God, in the foregoing Psalm, the Church is here answering, as it were, in a Song of Exultation and Triumph, on a prophetic View of the glorious Things which will be done at the Gathering of the People, and the glorious Manifestation of Him, who (though Now they know Him not) will then be great, or humbly acknowledged, both in Judah and Israel: and who will restrain the Spirit of Princes, and be feared by all the Kings of Earth.

- 1 **I**N Judah God is known;
His Name is in His Israel great.
- 2 His Tent shall stand in Salem pitch'd:
And Zion is His Habitation prov'd.
- 3 And there the Arrows of the Bow He breaks:
The Shield, the Sword, and all the Pow'r of War.

Selah.

- 4 How brightly art Thou shining!
Oh! how illustrious, from the Hills of Prey!
- 5 The Stout-in-Heart are spoil'd; they've slept their
Sleep:
Nor do the Men of Might now find their Hands.

6 At

ψ. 2. His Tent—shall stand.] So the Hebr. speaks in the Future. Of Things future, therefore, the Psalm is speaking; and probably (as Bp. Hare observes) of those pointed at in *Hos.* ii. 18.

ψ. 4. From the Hills.] So the Context leads us to render the Hebr. not *præ*—but *de Montibus prædæ*, from the Hills of Prey; i. e. which He will make such, by breaking there the Shield, &c.

184 P S A L M LXXVI.

- 6 At Thy Rebuke, O God of *Jacob* !
The Chariot and the Horse are hush'd and still.
- 7 Thou, only Thou, canst challenge Fear ;
And who before Thy Face shall stand,
Soon as Thy Wrath its Pow'r displays.
- 8 To Judgement Thou from Heav'n hast founded ;
The Earth must tremble and submit,
- 9 When God for Judgement thus awakes,
The Meek-Ones of the Earth to save. *Selah.*
- 10 For Man's fierce Wrath shall yield Thee Praise :
What's unsubdu'd Thou wilt restrain.
- 11 Vow, but perform it, to The Lord your God ;
Let all around Him an Oblation bring,
To Him whose Due is awful Fear.
- 12 The Spirit ev'n of Princes He restrains :
And will by all the Kings of Earth be fear'd,

ψ. 12. By All the Kings.] So *Psal.* lxxvi. 11, declares, tho' All is not here expressed,

P S A L M LXXVII.

IN the two foregoing Psalms the Spirit of the Prophet had been refreshed and comforted with some Foresight of the Glory which shall be revealed. But here again the perilous Times, which will precede it, come into his View, and make him full of Fears and sad Complaints, ψ. 1—9. After which—for an Example to the Church, of what she must be doing in those sad Times particularly—he confesses and corrects his Weakness, remembers that these are the Years of God's Right-Hand; i. e. when He will most signally exert His

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His Power, and be glorified. He reflects, therefore, on His antient Wonders, and so finds Comfort—even in the Midst of these Dangers and Distresses.

- 1 **M**Y Voice shall cry, and call aloud on God :
To God my Voice *its sad Complaints directs,*
His Ear *my Moan and Complaints* is us'd to hear.
- 2 I have, in my Distresses, fought The Lord :
In ceaseless Pray'r by Night my Hands were spread ;
No Comfort wou'd my Soul receive.
- 3 Yet, when to God my Thoughts aspire, I fear :
When I to Him attend, my Heart misgives. *Selah.*
- 4 Mine Eyes still waking thus Thou keep'st :
But I submit, and will no more complain.
- 5 The Days of old I recollect,
The Years of past and antient Times.
- 6 Remembring how from Troubles Songs have ris'n,
I think, and commune with my Heart ;
My Spirit these Enquiries makes :

7 “ And

ψ. 3. Yet when to God.] Hebr. *I will, or I would* remember God, *ve-ehmejeh*, but *I shall be terrified : asibab*, I would muse, or meditate on Him, but my Spirit fails, or my Heart misgives, when I attempt it.—Such is the Awe of His Majesty.

ψ. 4. I submit.] Hebr. *I am struck*—struck down with Fear—and *will not speak*,—so as to utter any impatient Complaints.

ψ. 6. Remembring how from Troubles.] Hebr. *I remember my Song*, or (according to the Signification offered for *neginat-i*, in *Thoughts on the Titles*, p. 12—17) *my Sufferings* in the Night Season ; *i. e.* the dark and cloudy Season of Affliction, how I have even then been supported, and at length delivered, and so enabled to make the Corrections I had endured my Song, or a Subject of Praise. I will think, therefore ; I will consider, and enquire

186 P S A L M LXXVII.

- 7 " And will my Lord eternally cast off?
 " Will He no more His wonted Grace vouchsafe?
 8 " For ever will His Mercy cease?
 " His Word to ev'ry Generation fail?
 9 " Hath God His Goodness utterly forgot?
 " Will He in Wrath His Mercy close?" *Selah.*
 10 But, Ah, my Weakness! such it is, I own:
 For now The Highest will His Arm display.
 11 Let me on what The Lord has done reflect:
 Thy antient Wonders let me keep in Mind.
 12 Thy Deeds of Pow'r my Soul shall recollect:
 On all Thy mighty Acts devoutly muse.
 13 Thy Way, O God! most holy I confess;
 What God's so great? and who is like our God?
 14 Thou art the Wonder-working God:
 Thy Pow'r among the Nations Thou hast prov'd.
 15 Thy People—*Jacob's* and his *Joseph's* Sons—
 Thou didst, with Arm high-rai'd, redeem. *Selah.*
 16 Thee, O my God! the Waters saw:
 The Waters saw Thee, and their Fears confess'd;
 The mighty Deep, with sudden Tremors, shook.
 17 The Clouds in Floods came pouring down;
 The Skies gave forth their Voice:
 Thine Arrows flew, and rang'd about;

18 The

enquire whether I may not still hope for the like Mercy.—It is the Voice of the Church, taking Hope from the Remembrance of her past Afflictions and Deliverances. The Word *neginat-i*, therefore, seems necessary to the Sense, and is not to be struck out upon the supposed Authority of the Metre.

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- 18 Thy Voice in Thunder roll'd ;
Throughout the World Thy Lightnings blaz'd ;
The Earth did quake and tremble.
- 19 Ev'n in the Sea Thou hast a Way ;
In mighty Waters is Thy Path :
But we Thy Footsteps don't regard.
- 20 Thy People Thou as Sheep didst lead
By *Moses*, and by *Aaron's* Hand.

ÿ. 19. We don't regard.] Hebr. *are not known* ; i. e. not so known, as to be considered, or duly regarded. But notwithstanding all the Mercies we have received, in being carried safe, even through the Waters of the Sea, we are still affrighted, dejected, and ready to despair, at any Appearance of Danger.

P S A L M LXXVIII.

THIS Psalm must be allowed to point at the Gathering of the People unto God, because ÿ. 4—6, declare it to be for the latter Generation (of Israel) and call them to the Wisdom of considering God's Dealings with their Fathers : which are set before them, as a Proof that His Mercy is ever sure to all that fear Him ; and as a Warning against those Backslidings which have hitherto hindered His arising for their Deliverance. But He will at length awake : which the Prophet seeing in the Spirit, speaks of it as already done : seeing also a present Proof and Pledge of it, in those Deliverances which had been vouchsafed them.

ATTEND, my People ! to my Law attend :
What now my Mouth declares observe.

- 2 A Parable it shall disclose;
And Mysteries from antient Times produce.
- 3 What we have heard, and what we know,
And what our aged Fathers told us,
- 4 That, from their Children, we must not conceal:
But to the last and latest Age declare
The Praises of The Lord, and all His Might,
The Wonders which His Hand has wrought.
- 5 In *Jacob* He a Testimony fix'd;
A Law in *Israel* He ordain'd;
And to our Father's gave a Charge
To make it to their Children known.
- 6 That thus the latest Age may understand,
That Children in succeeding Ages born,
May all to teach their Children this arise.
- 7 That making God their never-failing Trust,
And not forgetting all His mighty Works,
They may His Precepts faithfully observe.
- 8 That like their Fathers they may never prove
A Generation stubborn and perverse;
A Generation of unsteady Heart;
Whose Spirit ne'er was firm and fix'd for God.

9 Ev'n

†. 2. Mysteries.] Hebr. *hidot*, secret, hidden, or mysterious Things. But here is Nothing of that Kind, or what may be called *A Parable* (i. e. a mystical, typical, or emblematical Discourse) if the Psalm is not pointing at *the Gathering of the People unto God*. This, therefore, it may well be supposed, is the Thing pointed at, as *A Tradition* handed down from antient Times, and appointed to be kept in Remembrance for the Use of all, and particularly of the last Generation, *dor abaron*, Hebr. *Generatio ultima*, Chald. †. 4—6.

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- 9 Ev'n *Ephr'ims* Sons, tho' arm'd and bearing Bows,
Did, in the Day of Battle, turn their Backs.
- 10 God's Cov'nant they observed not :
And wou'd not by His Laws be rul'd.
- 11 His mighty Works they had forgot ;
The Wonders he so openly had wrought.
- 12 Plainly their Fathers Eyes His Wonders saw
In *Egypt*, in *its boasted Zoan's* Fields.
- 13 Thro' a divided Sea He made them pass :
Fixing its Waters, as a mighty Heap.
- 14 A Cloud by Day He order'd for their Guide :
And each returning Night a shining Fire.
- 15 He open'd, in the Defart, stony Rocks :
And gave them Drink, as from the great Abyfs.
- 16 Ev'n from a Stone He brought forth Streams :
The Waters thence, as Rivers, flow'd.
- 17 Yet they continu'd still to sin :
Still, in the Defart, they The Highest griev'd.
- 18 Still, by their fond Desires, they tempted God :
Requiring, for their Pleasure, Meat.
- 19 'Gainst God they boldly spoke, and said,
A Table in the Wildernews can God provide ?

20 He

†. 12. *Its boasted Zoan.*] Such it appears to have been, on account of its Antiquity. See *Numb. xiii. 22*, which plainly intimates, and supposes it.

†. 18. *By their fond Desires.*] *Hebr. In, or By their Hearts ;* i. e. by the Lustings of their Hearts. But they did not hide, or conceal them (as may seem implied by rendering *They tempted God in their Hearts*) for they *spoke openly* against God, as the next verse shews.

- 20 He smote a Rock indeed, and Waters came;
The Streams, with an abounding Plenty, flow'd.
But is He able, also, Bread to give?
Or can He for His People Flesh provide?
- 21 This The Lord heard, and was displeas'd:
Devouring Fire in *Jacob* burnt;
And *Israel* His Displeasure felt,
- 22 Because they yet believed not in God:
And wou'd not His Salvation trust.
- 23 Ev'n to the Clouds above He gave Command;
The very Doors of Heav'n He open'd wide;
- 24 Raining down *Manna* for their daily Food;
And giving them that heav'nly Bread to eat.
- 25 Thus mortal Man on Bread of Angels liv'd:
And had it ev'n in great Abundance sent.
- 26 An East-Wind, in the Heav'ns, He made to pass;
A South-Wind by His Pow'r He guided right;
- 27 In Flocks of Fowls, He pour'd upon them Flesh,
Thick as the very Dust, or Sea-shore Sand.
- 28 Within their Camp, at His Command, it fell;
Spread round about their very Tents.
- 29 And thus they eat, and much were pleas'd:
They had their Wishes, and were well content.
- 30 But while they thus their fond Desires enjoy'd;
While yet the Meat was chewing in their Mouths;
- 31 A wrathful Plague from God assaulted them;
Which, ev'n amidst their Dainties, slew,
And laid the choicest *Israelites* in Dust.

32 Amidst

ψ. 31. Their Dainties.] Hebr. *be-mis-munne hem*, inter pin-
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- 32 Amidst all this, they sinned more :
Amidst His Wonders they believed not.
- 33 So He their Days in Vanity consum'd :
He made their Years in Trouble waste.
- 34 If Death He sent, they sought Him soon :
They hasten'd then, and to their God return'd.
- 35 Then, as their Rock, they wou'd acknowledge
God ;
The God most high as their Redeemer own.
- 36 Yet with their Mouths they only spoke Him fair :
They still address'd Him but with lying Tongues.
- 37 For still their Heart was not entirely His :
Nor did they in His Cov'nant steady prove.
- 38 But He is merciful ; He'll cover Sin :
He spar'd them, therefore ; He destroyed not.
His Wrath He often check'd, and turn'd away :
He wou'd not let His whole Displeasure rise.
- 39 He call'd to mind, they were but Flesh ;
A passing Breath, and never to return.
- 40 Oh ! in the Desert, how provoking they !
How oft they griev'd Him in that barren Land !

41 How

guia, their fleshy, or dainty Meats. So the Word is used in some other Places : and here the Particle *be*, determines it to this Sense. *He slew them in*, in the Midst of, or while they were feasting on, *their fat*, or dainty Meats.

✧. 38. He will cover Sin.] Hebr. *jecapper*, Chald. *expiat*— But the Hebr. is future, and says *He will cover*, or expiate Sin ; plainly pointing at Him *who was to cover*, expiate, or atone for Sin, by His own Blood ; and whom we here see stiled, *The most High*, and represented as the God against whom their Sins were committed.

- 41 How oft, with Guilt renew'd, they tempted God!
The Holy-One of *Israel's* Pow'r confin'd!
- 42 Their heedless Souls remember'd not His Hand;
The Day of their Deliv'rance from Distress.
- 43 How He His Signs in *Egypt* wrought:
His Wonders in its *Zoan's* Fields.
- 44 He made their Rivers chang'd and bloody flow;
And render'd ev'n their Brooks for Drink unfit.
- 45 He sent among them a devouring Swarm:
And plagu'd them also with destroying Frogs.
- 46 Their Fruits to Caterpillars He expos'd:
And let their Labours be the Locusts Prey.
- 47 Their Vines His Hail beat down, and kill'd:
Their very Sycamores Stone-hail destroy'd.
- 48 Their Cattle also by His Hail were slain:
And, by His fiery Thunderbolts, their Flocks.
- 49 His fiercest Anger He dispatch'd,
Wrath, Indignation and Distress,
A Band of Evil-working Powers.
- 50 For His great Wrath He measur'd out a Way:
He spared not their Soul from Death,
But clos'd with Pestilence their Life.
- 51 Their First-born, over all the Land, He slew;
The Flower of Strength, in all the Tents of *Ham*.
- 52 Guarded as Sheep, His People pass'd along:
Them as His Flock He, in the Desert, led.

53 Safely

ψ. 41. With Guilt renew'd.] Hebr. *They returned (i. e. to their Backslidings) and tempted God.*

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ψ. 54. H

- 53 Safely He led them, and they feared not :
For He their Enemies had cover'd in the Sea.
- 54 Them He conducted to His holy Hill ;
To this fair Mountain, by His Right-Hand gain'd.
- 55 Nations before them He compell'd to fly ;
Dividing their Inheritance by Lot ;
And placing in their Tents His *Israel's* Tribes.
- 56 Yet they rebell'd, and tempted God most High ;
His Testimonies they regarded not :
- 57 But turn'd, and like their Fathers, went astray ;
Starting aside, as a deceitful Bow.
- 58 Ev'n with Hill-Altars they His Wrath provok'd ;
With Images His Jealousy inflam'd.
- 59 God also heard of This, and was displeas'd :
And His Displeasure *Israel* found was great.
- 60 For *Shiloh's* Tabernacle He forsook :
That Tent in which He had with Mortals dwelt.
- 61 Into Captivity He gave His Power :
He let the Enemy His Glory seize.
- 62 He yielded up His People to the Sword ;
And even with His Heritage was wroth.
- 63 Its young Men Fire devour'd :
Its Maidens heard no Bridal-Songs.
- 64 Its Priests were slaughter'd with the Sword :
Nor were their Widows left to mourn.
- 65 As from a Sleep, at length, my Lord awoke ;
Ev'n as a Mighty-One, with Wine refresh'd.

66 His

54. His holy Hill.] See *Hammond* in locum.

194 P S A L M LXXVIII.

- 66 His Eoes before Him fled, and flying fell :
They died, and everlasting Shame receiv'd.
- 67 Yet He the Tents of *Joseph* scorn'd ;
The Tribe of *Ephr'im* wou'd not choofe.
- 68 His Choice on *Judah's* Tribe was fix'd :
On *Zion's* Mount, that much beloved Place.
- 69 There He on high His Sanctuary built :
For ever, as the Earth, He fet it firm.
- 70 His Servant *David* too He chofe :
Him from the Sheepfolds He remov'd.
- 71 He took him from the Suckling-Ews :
And made Him in His People, *Jacob*, rule ;
Ev'n in His *Israel*, His Inheritance.
- 72 He rul'd them, therefore, with an upright Heart :
Guiding them prudently, with all his Might.

P S A L M LXXIX.

ON whatever Occasion this Psalm was wrote, it points also, we may juſtly fear, at the latter Days, before the Gathering of the People unto God: foreſhewing (under the Figure of Diſtreſs and Deſolation brought on Jeruſalem by ſome Heathens) that calamitous State which will be brought on the myſtical City, or Church of God, in the perilous Times of the latter Days, by ſome Heatheniſh, becauſe Antichriſtian Power, &c. 1—4. And then, having begged Deliverance in the Name of the Church, it promiſes eternal Praise.

- 1 **T**HINE Heritage, O God! the Nations enter:
Thy holy Temple they defile,
And lay *Jeruſalem* in Heaps.

- 2 Thy Servants Carcases they leave,
The Food of ev'ry Beast of Prey:
Thy slaughter'd Saints the savage Tribes devour:
- 3 Their Blood as common Water's spilt
In ev'ry Corner of *Jerusalem*:
Nor do they any Burial find:
- 4 Our Neighbours count us a Reproach:
And all besides a Jest and Scorn.
- 5 O Lord! how long? wilt Thou be always wroth?
As Fire, for ever, shall Thine Anger burn?
- 6 Thy Wrath where Thou art not acknowledg'd pour:
On Kingdoms never calling on Thy Name.
- 7 For *Jacob* they have quite devour'd;
His Dwellings they a Desolation make.
- 8 Remember not our former Sins:
Oh! haste, and grant us Mercy soon!
Exceeding low we now are laid.
- 9 O God of our Salvation! help:
The Glory of Thy Name regard:
Thy Name we plead, deliver us;
And cover Thou, for That, our Sins.
- 10 Why shou'd the Nations say, And where's their
God?
Oh! let the Vengeance of Thy Servants Blood,
Among the Nations, in our Sight, appear.
- 11 Be list'ning to the helpless Prisoners Groans:
The Vastness of Thy mighty Pow'r display,
And bid the very Sons of Death revive.

12 And those Reproaches, O my Lord!
Which they to Thy Dishonour meant,
Sev'nfold into our Neighbours Bosom pay.

13 So we Thy Sheep, the People of Thy Flock,
Thy Goodness shall eternally confess:
And celebrate from Age to Age Thy Name.

P S A L M LXXX.

THE Church is here again begging Deliverance from the Calamities of the latter Days. For this Psalm, as its Title intimates, is a Testimony (for those that come after) and therefore pointing at the Gathering of the People, the Jews particularly, unto God. In v. 1—3, it begs the Hastening of that Blessed Time; complains of its Delay, v. 4—7; and of the Desolations of the Church, v. 8—13; prays for speedy Deliverance, v. 14—16; and foresees it in the latter Part of v. 16—19.

1 **O** THOU thy Israel's Shepherd! hear:
Thou who art leading Joseph as a Sheep!
Thou who on Cherubim dost sit! shine forth.

2 Thy

v. 1. On Cherubim dost sit.] *i. e.* On those two sacred, emblematical Figures, which were set in the most holy Place, upon the Mercy-Seat, before which the High-Priest sprinkled the Blood, on the great Day of Atonement. These Figures are said to have had each four Faces; *i. e.* the Face of a Man, a Lion, a Bull, and an Eagle; all rising out of one and the same Body, and looking on the Mercy-Seat. Do they not seem, then, to represent Man, and all earthly Creatures (as the Principal in each Kind were joined with him) fixing their Eyes on that precious Blood of Sprinkling, which was typified by the Blood which the High-Priest there sprinkled, and by which the whole Creation is

- 2 Thy *Ephr'im*, *Benjamin* and *Manasseh*, lead:
 Raise up Thy Pow'r, and in Salvation come.
- 3 Turn us, O God! Thou God of Hosts!
 Make Thy Face shine, and we are safe.
- 4 *Jehovah*! God of Hosts! how long?
 Thy People prays, and art Thou angry still?
- 5 Their daily Food is Bread of Tears:
 Tears, and in Plenty, Thou hast made us drink.
- 6 Thou makest us our Neighbours Bone of Strife;
 Our Enemies are laughing us to Scorn.

7 Turn

to be delivered from that Bondage of Corruption under which it now groans?—In this View, they will be *Hieroglyphics of the Christian Covenant*, without being liable to those Objections, from which a Notion of late so warmly espoused cannot easily, if at all, be cleared. It seems to point out a Reason too, why the Blessed Mediator of that Covenant is represented sitting above these emblematical Figures, and of the Prophet's Petition here, that he would shine forth. May we not believe, His sitting above them was to remind us of His looking down with Compassion, from the Throne of His Glory, on the earnest *Expectation of the Creature*, waiting for the Manifestation which is to deliver us from our present State of Vanity and Corruption, through His precious *Blood of Sprinkling*? And, that in beseeching Him to shine forth, the Prophet beseeches Him soon to display the Glory of His Mercy, by answering our Hopes, and shewing Himself our Redeemer and mighty Deliverer—as He has Now graciously begun, and will at length fully and effectually do? I assert Nothing—I only offer this to the Consideration of such as shall think it worth Notice.

†. 2. Thy *Ephraim*—lead.] Hebr. Before *Ephraim*, &c. i. e. Go before them, and raise up, or exert Thy Power, as when they followed the Ark (in which were the Cherubim) in the Wilderness—it being their Place to follow next after the Ark.

198 P S A L M LXXX.

- 7 Turn us, O God! Thou God of Hosts!
Make Thy Face shine, and we are safe.
- 8 A chosen Vine Thou didst from *Egypt* bring:
To plant it, Nations were by Thee remov'd.
- 9 Convenient Place and Room Thou didst provide:
Its Roots spread wide, and all the Land it fill'd.
- 10 The Hills were cover'd with its Shade;
The tallest Cedars with its Boughs.
- 11 Ev'n to the Sea her Roots were stretch'd;
Her Branches to the River spread.
- 12 Ah! why are all her Fences broken laid:
None passes by, but Her they crop.
- 13 The savage Boar has laid her waste;
The Beasts of Prey have eat her up.
- 14 Return, we pray Thee, God of Hosts!
Be looking down from Heav'n:
Behold, and guard this Vine;
- 15 The Stock, the Plant of Thy Right-Hand;
The Branch, once strengthen'd for Thy Self;
- 16 'Tis burnt with Fire, 'tis rooted up.
When by Thy Countenance rebuk'd, they'll perish:
- 17 Shew in The Man, Thy Right-Hand nam'd, Thy
Pow'r;
Shew Him that Son of Man, for Thee made strong:

18 Back-

†. 16. 'Tis rooted up.] So the LXX.—And here the Prophet's Complaints are ended, and a new Scene opened to him, in a View of that Change which will be made by the Man of the Right-Hand (He that Now sits on the Right-Hand of God) when He comes to display the Rebukes of His Countenance.

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18 Backsliders then we never more shall prove;
 Quicken'd by Thee, we shall Thy Name invoke.

19 Oh! turn us then, Thou God of Hosts!
 Make Thy Face shine, and we are safe.

ψ. 18. Quicken'd by Thee.] Hebr. *Thou wilt quicken us, and we shall invoke, or proclaim Thy Name*—The Prophet, in the Spirit sees this done by *Israel* in the latter Days; when *they will look on Him whom they pierced.*

P S A L M LXXXI.

THE Jews, we are told, sung this Psalm on the 5th Day of the Week, or Thursday. And for this—as also for the Choice of other Psalms, which they appropriated to particular Days and Times—it may well be supposed they had the Direction of some of their Prophets. In this, at least, it may be rather be believed, because it is leading our Thoughts to that Blessed Time, when He who (on that Day) ascended up on high, to sit at the Right-Hand of God, as King of Kings and Lord of Lords, shall come again in Glory, to gather into One the People of God. For this Blessed Time the Church is praying in the two foregoing Psalms: and here, ψ. 1—3, she directs us to exult and sing, in an assured Hope of its coming. For, that it will come, we have a Token, or Testimony, in Joseph's going forth as Governour over all the Land of Egypt; and in the Deliverance of Israel, ψ. 4—7. But Israel did not obey, and so were left to their own Desires, ψ. 8—12. Yet if they will return to their Obedience, their Enemies will all be put down, and they shall be satisfied with Honey from that Blessed Rock which is still following them.

1 **T**O God our Strength, exulting, sing:
 Sing joyfully to Jacob's God.

- 2 Begin the Song, the Tabret strike:
Make Harp and Lute the Confort join.
- 3 The Trumpet blow, as when the New-Moon
comes;
The Time for stated, solemn Feasts ordain'd.
- 4 For *Israel* this has been of old decreed;
An Ordinance it is for *Jacob's* God,
- 5 It was in *Joseph*, as a Token, shew'd,
When he went forth, of *Egypt* Lord proclaim'd.
- 6 I made him unknown Language hear:
The Burthen from his Shoulders I remov'd;
His Hands from making Pots were freed.
- 7 Thou pray'dst in Trouble, and thy Pray'r was heard;
From thick and thund'ring Clouds the Answer
came:
And *Mer'bab's* Waters thy Obedience prov'd. *Selah.*
- 8 My People! hear; to thee I testify;
My Servant, *Israel!* if thou own thy self,
- 9 Let not another God be Thine:
Bow not thy self to Gods unknown.
- 10 I am The Lord, *The Lord* thy God,
Who from *Egyptian* Bondage set thee free:
And who thy largest Wishes fain wou'd grant.

11 But

ψ. 6. I made him.] Reading this Verb, with the Hebr. in the first Person, but the other, as the LXX. did, in the third; and supposing the Prophet to be speaking not of *Joseph* only, but of the whole People of *Israel*, who are the Subject of the Psalm; and whose Mercies and Deliverances, as well as Rebellions, it is pointing out.

- 11 But what I said my People heeded not :
 No Love for Me wou'd *Israel* shew.
 12 I left them, therefore, to their own Desires :
 What they themselves lik'd best they did.
 13 Oh ! that my People were obeying Me !
 That *Israel* in my Ways wou'd walk !
 14 Soon I'd their Enemies put down :
 On their Oppressors I wou'd turn my Hand.
 15 The Haters of The Lord Submission feign ;
 Thus they at present have their Time,
 16 And with the Flour of Wheat are fed ;
 But thee the Rock of Honey shall content.

ψ. 15. Submission feign.] Hebr. *will lye unto Him*, making only a pretended Submission. *And their Time* (of Happiness. or Prosperity) *will be*, or last *till the Age* (to come.) *i. e.* They have *their good Things*, here in this World.

ψ. 16. Are fed.] For LXX. and Chald. either read the Verb Plural, or took it to mean plurally, *each of* the Haters of The Lord : who, being to have their Portion in this Life only, are fed with *the Flour of Wheat*, or wordly Goods. But *Israel*, *i. e.* the *Israel of God*, or all that are truly His, will be satisfied from *the Rock of Honey*, which is still following them ; and that Rock is *Christ*.

P S A L M LXXXII.

THE Propbet here, y. 1, is reminding Judges and Magistrates, that God is present in their Assemblies, and judging Them. In y. 2—7 he complains of their Corruption, and warns them of the Danger of falling finally, as the Princes (i. e. the fallen Angels) did: and then prays that God would arise, and act as Judge and King of all the Earth—which He will do, at the Gathering of the People.

- 1 **G**OD in Assemblies of the Mighty stands:
He there is judging in the Midst of Gods.
- 2 How long will ye corruptly judge?
And Favour to the Wicked shew? *Selah.*
- 3 Help to the Poor and Fatherless afford:
Do to th' Afflicted and the Needy Right.
- 4 Be to the Weak and Friendless a Defence:
Their Souls from all unrighteous Hands protect.
- 5 They don't regard, nor will they understand;
They blindly, and in Darkness walk:
The very Pillars of the Earth all nod,
- 6 My Saying was, Ye all are Gods:
Each one a Son of Him on High.
- 7 But, Ah! as *Adam* ye must die:
Nay fall, ev'n as the Princes fell.

8 Arise,

y. 1. In the Midst.] Or, perhaps, in the Heart (be-kereb) making their own Consciences condemn them, when they are giving wrong Judgement.

y. 7. The Princes.] Who here, and in some other Places, seem to denote the fallen Angels, called in the New Testament

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8 Arise, O God! be Thou the Judge of Earth :
The Nations all are Thine Inheritance.

Principalities and Powers. And this carries their Fall beyond that of Adam, to whom there was granted the Hope of Recovery, or Redemption : but these Princes fell finally, or for ever. So that there is no Need of any Correction here.

ψ. 8. The Nations all.] Hebr. *Thou wilt have an Inheritance in all Nations.* And in *Psal. ii. 8.* we see Who it is that has the Promise of this Inheritance ; and by Consequence Who it is that is here spoken of, and addressed to, as God.

P S A L M LXXXIII.

THE Prophet here is teaching us to pray for the shortning of those Days, in which the Enemies of God (represented here under the Names of Edomites, and other antient Enemies of His People) will be plotting and furiously labouring to root out the very Name of Israel, i. e. of His Israel, or the Church of Christ. But he prophesies also, that they will be put to Shame, and made to know that Jehovah, in His Blessed Name (i. e. God in Christ) is The most High, or Lord and King of all the Earth.

- 1 **B**E not, O God! as one that cannot speak ;
Be not as he that's deaf, and heareth not :
Do not sit thus, as unconcern'd, O God !
- 2 For, lo ! Thine Enemies are in a Rage :
Thy Haters raise their Heads, and hold them high.
- 3 They craftily against Thy People plot :
Against Thy Secret-Ones they now consult.
- 4 Come on, they say, Let's root this Nation out ;
That *Israel's* Name may no Remembrance have.

5 With

- 5 With one Consent they thus consult:
And Covenants against Thee make.
- 6 The Tents of *Edom* and the *Ishmaelites*:
The Tents of *Moab* and the *Hagarenes*.
- 7 *Gebal*, with *Ammon* too, and *Amalek*:
The *Philistines* and *Tyre's* Inhabitants.
- 8 These, with *Affyrians* join'd, have lent their Hand;
And come as Helpers to the Sons of *Lot*. *Selab.*
- 9 Make Thou their Portion such as *Midian's* was;
Jabin's and *Sisera's*, at *Kishon's* Brook:
- 10 They who at *Endor* were destroy'd;
And as the Dung of Earth became.
- 11 Them and their Nobles, as *Oreb* and *Zeb*:
Their Kings as *Zeba* and *Zalmunna* make.
- 12 For they big Words have spoke, and said,
God's Dwellings we shall now possess.
- 13 Make them, my God! such as a rolling Wheel;
As Stubble by a Whirlwind toss'd:
- 14 As Fire of Wood that's soon extinct;
As Lightning-Flashes darting o're the Hills.
- 15 Thus, by Thy Tempest, they must be pursu'd:
Thy dreadful Wind will thus their Souls dismay.
- 16 Confusion must their Faces fill,
Until they seek Thy Name, O Lord!
- 17 Endless Disgrace and Terror they must feel;
Shame and Destruction is their Doom;
- 18 Till they shall see and know, that Thou,
Thou only, in *Jekovah*, Thy great Name,
Art over all the Earth most High.

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PSALM LXXXIV.

THE Prophet here is leading our Thoughts to the Joys of those Tabernacles, where the Blessed Inhabitants are ever praising God. And to gain an Entrance there, each faithful Member of His Church is ever longing for the Opportunities of praising Him in His Sanctuary, here on Earth; waiting for the full Manifestation of His Glory: when He who now grants us both Light and Protection—and who is therefore styled, *ψ. II*, our Sun and Shield—will prove all those Blessed that trust in Him.

- 1 **T**HY Tabernacles, Lord of Hosts!
How lovely, how belov'd they are?
- 2 My Soul ev'n faints, and pines away:
Jehovah's Courts it longs to see.
My Heart will then, and ev'n my Flesh,
In God, the Living-God, rejoice.
- 3 The very Sparrow finds a Place,
The Swallow's Young-Ones have a Nest.
Nigh to Thine Altars, Lord of Hosts!
O Thou my King and God confests'd!
- 4 O happy they whose Dwelling's in Thy House!
Their joyful Work is never-ceasing Praise. *Selah.*
- 5 He also's blest whose present Hope Thou art:
The glorious Things above such Hearts possess.

6 *Ev'n*

ψ. 5. Whose present Hope.] *Hebr. Whose Strength Thou art:*
i. e. who taking Thee for his Strength, relies only on Thee. In
such an Heart there are *mesillot*, which the Vulg. renders *Ascen-*
sions, and which I would suppose here to point at those *Elevations*,
Aspirations, or *Breathings* after the Things above, which are wont
to be in the Hearts of truly good Men.

- 6 *Ev'n now*, while passing thro' the Vale of Tears,
They find the living God their Spring of Joy;
And all around the Rain its Blessings spreads.
- 7 Thus they in Strength increase, and yet proceed:
In *Zion* thus the God of Gods is seen.
- 8 *Jehovah!* God of Hosts! hear Thou my Prayer:
Thou God of *Jacob!* bow thine Ear. *Selah.*
- 9 O God, our Help and Shield! behold:
The Face of Thine Anointed now regard.
- 10 A single Day within Thy Courts,
Above a Thousand I esteem:
May I but keep the Door where God resides,
The Wicked-One's best Tents I will disdain.
- 11 For God, The Lord, is Sun and Shield;
The Lord, with Grace, will Glory give:
No one good Thing will He withhold
From any Man that upright walks.
- 12 O Thou *Jehovah!* God of Hosts!
How blest the Man that trusts on Thee.

ψ. 6. Find the living God.] Hebr. *jesu-hu*, ponunt ipsum
(Deum vivum, ψ. 2) *Fontem*, They make Him (the living God)
a *Fountain*, or perpetual Spring of Joy. And the Rain (the hea-
venly Showers of Divine Grace) covers them with Blessings, (so
the antient Versions render *beracot*) by which enabled, They go
from Strength to Strength (in the Improvements of Virtue) and the
God of Gods is seen in *Zion*; as the Power of His Grace is ap-
pearing thus in their Lives.

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P S A L M LXXXV.

THE Prophet here, y. 1—3, foresees and adores the Mercy of Him who condescended to bear our Guilt, and expiate our Sins: leading us, y. 4—7, to beg that it may have its due and full Effect upon our Hearts. He then expresses, y. 8—13, his own most earnest Desire to hear those gracious Words of The Lord God, which many other Prophets and Kings desired to hear, and which we now have written in His Blessed Gospel; and again celebrates His coming, as The Glory of The Father, to dwell on Earth, and reconcile Justice and Mercy: with His Harbinger, the Baptist, going before Him in the Way of Righteousness; till He vouchsafed to adorn that Way by walking therein Himself.

1 **T**HY Earth now owns Thee gracious, Lord!
For Jacob's captive Sons Thou hast re-
deem'd.

2 Thy People's Guilt Thy Self hast borne,
And expiated all their Sins. *Selah.*

3 Thy high Displeasure Thou hast thus restrain'd;
Thy burning Wrath hast turn'd aside.

4 *Us*

y. 1. *Jacob's captive Sons.]* Hebr. *Thou hast brought back,* recovered to Liberty, or redeem'd, *the Captivity of Jacob;* his poor Sons that were Captives, or in Bondage to Satan. To this Way of understanding it, the next verse is plainly leading; as it says, literally, *Thou hast borne the Iniquity of Thy People, and covered, or expiated their Sins.* It is the Redemption of our captive Souls, therefore; which the Prophet here foresees and celebrates: and this he calls bringing back *the Captivity of Jacob;* meaning, not the natural Seed only, but the spiritual also, or all the *Israel of God.* For which Reason, I render, not *Thy Land,* but *Thy Earth;* as the Mercy is offered to all the Earth, and *Christ,* as having redeemed it, claims it all as His Possession.

- 4 Us also, God of our Salvation ! turn :
And let Thine Anger altogether cease.
- 5 Ah ! wilt Thou be for ever wroth ?
Thine Anger yet to ev'ry Age extend ?
- 6 Wilt Thou not turn and quicken us ?
And be Thy Self Thy People's Joy ?
- 7 Let us behold Thy Mercy, Lord !
Vouchsafe us Thy Salvation.
- 8 What God The Lord shall speak, I fain wou'd hear :
Peace to His People, holy made, He'll speak ;
That they to Folly may no more return.
- 9 To all that fear Him His Salvation's nigh :
The Glory, therefore, on our Earth shall dwell.
- 10 Mercy and Truth, behold, are reconcil'd :
Justice and Peace each other have embrac'd.
- 11 Truth from the Earth shall spring and flourish :
Righteousness from Heav'n to behold us deigns.
- 12 Ev'n that good Thing The Lord will give :
And then our Earth her Fruit shall yield.
- 13 Before Him Righteousness shall walk :
And that's the Path His Feet shall tread.

ψ. 11. Truth—shall spring.] *i. e.* He who is *The Truth*, and who, in ψ. 9, is stiled *The Glory*, shall be incarnate, and spring, as it were, out of the Earth. And then it shall yield that Fruit of Righteousness, which it owes to its great Creator.

ψ. 13. And that's the Path.] Hebr. *He shall set His Feet in the Way* ; that Way of Righteousness, in which His Harbinger, the Baptist, shall go before Him. This Blessed Way He will adorn, by *setting His Feet*, and walking *therein* Himself.

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P S A L M LXXXVI.

WE have here A Prayer, according to its Title, in which the Prophet David personates that wonderful Man of Sorrows, his great Root and Off-spring; The Man Christ Jesus; labouring, in the Spirit of Prophecy, to express something of that Earnestness and Humility, with which He poured out His Soul, while He dwelt here in the Form of a Servant, pursued by cruel Men, and bearing our Iniquities; as the foregoing Psalm foretold He would.—But (as it is often and well observed by St. Austin) since He prayed only as our Head, He is always to be consider'd as praying for Us; even for that whole mystical Body of which He vouchsafes to be the Head. Mercy for This, as for His own Soul, He begs; because it is dear to Him as His own Soul, and is, as it were—in that mystical Union by which He has knit it to Himself—His very Soul. And, by the Mercy He obtains for this His Soul, He foresees, y. 9, that all Nations shall at length be brought to glorify the Lord.—Hear, Lord! the Voice of The Mediator, our Hearts then may well be saying, while we offer these, or any like Words of His, in our publick Offices; standing then before God poor and greatly needing that Mercy, which is here so earnestly interceded for, on our Behalf.

1 **B**OW down Thine Ear, and hear me, Lord!
Needy and poor I here before Thee stand.

2 Preserve my Soul; to Thee I live devoted:

Oh!

y. 2. To Thee I live devoted.] The Sense may thus be, in some measure, expressed; and so the Words will suit the Mouth of any one who truly follows *Christ*. But in the Original they are plainly spoke in the Person of *Christ*. For *basid*, The Holy-One, is His Title, as appears from several Places, particularly

P

Psal.

Oh! save Thy Servant, Thou my God!
On Thee alone His Hope relies.

3 Have Mercy on me, Thou my Lord!
To Thee I daily make my Prayer.

4 Speak Comfort to Thy Servant's Soul:
To Thee, my Lord! in warm Desires, 'tis rais'd.

5 For Thou art good and gracious, Lord!
None call on Thee but find Thy Mercy great.

6 Reject not these my Supplications, Lord!
Be listning to the Voice of my Desires.

7 On Thee I will, in all my Troubles, call:
For Thou, I doubt not, wilt with Mercy hear.

8 Among the Gods there's none like Thee, my Lord!
No Deeds or Works can equal Thine.

9 Each of the Nations, Thou hast made, shall come
And bow before Thy Face, O Thou my Lord!
They all shall glorify Thy Name.

10 For Thou art great, and marvellous Thy Works:
Thou art The God, ev'n Thou alone.

11 Instruct me in Thy Ways, O Lord!
Let me be walking in Thy Truth.

Oh!

Psal. xvi. 10, where, St. Peter has taught us, it denotes Him. He, then, is the Person speaking in this Psalm, and begging Protection, as in the humble Character of The Servant of The Lord, so also ci basid—because He was The Holy One, sanctified and sent into the World for its Redemption.

† 11. Let me be walking.] *Hebr. I will, or I would, I desire to be walking in Thy Truth, Totus Christus loquitur, says St. Austin. i. e. The Blessed Supplicant speaks as Head of the Body, or in the Name of His Church, in whose Behalf He is thus interceding; and for which also He gives Thanks, y. 13, that it was snatched, or delivered, from the Fear of falling into the nearest Hell.*

P S A L M LXXXVI. 211

- Oh! knit my Heart, and keep it close, to Thee:
Fain I wou'd learn to love and fear Thy Name.
- 12 Thee, O my Lord! with all my Soul, I praise:
I will for ever glorify Thy Name.
- 13 I do Thy Mercy most abundant own:
Thou, from the lowest Hell, hast snatch'd my Soul.
- 14 The Proud, O God! the Proud against me rise;
And cruel Men my Life in Crowds pursue:
And Thee they never think of, or regard.
- 15 But Thou art my Support, the gracious God:
Plenteous in Pity, and to Anger slow;
In Truth and Goodness great.
- 16 Oh! turn Thy Face, let me Thy Mercy feel:
Thy Strength unto Thy Servant give;
And save Thine humble Handmaid's Son.
- 17 Work Thou with Me; that Sign betokens Good:
My Enemies will see and be asham'd,
If Thou, O Lord! Thy Help and Comfort grant.

P S A L M LXXXVII.

IN the foregoing Psalm we saw our ever-blessed Head in Pain, as it were, for His Life—i. e. the Life and Safety of His mystical Body, the Church. Here, therefore, the Prophet may be considered as answering and coming to Him (as the Angel did) to strengthen Him, with good Words and comfortable Words; declaring that she, His Church, is founded on the holy Hills (of God's never-failing Promises) that The Lord loveth the Gates of Zion, and has established her, for deriving the Springs of Grace, to all that truly desire to be regenerated, or born of God.

1 **S**HE's founded on the holy Hills:

P 2

2 The

- 2 The Lord the Gates of *Zion* loves
Above the rest of *Jacob's* Tents.
- 3 How gloriously art Thou describ'd!
Thou, whom God's City we are taught to call! *Selah.*
- 4 *Egypt*, or *Babylon*, shall I propose
To those I love, and as my Friends esteem?
Or take the *Philistines*, with *Cush* and *Tyre*:
Some single Man, *it may be*, there was born.
- 5 But *Zion*, to her Praise, shall hear it told,
That Multitudes their Birth to Her have ow'd:
And by The Highest she establish'd stands.
- 6 The Lord, when He the People registers,
Will then, "There this was born," of each pro-
nounce. *Selah.*
- 7 While Princes, as with Trumpet's Sound, proclaim;
All the fresh Springs have been from Thee deriv'd.

¶ 4. Shall I propose?] It seems necessary to read here thus, Interrogatively, to render the Coherence and the Meaning clear. See *Thoughts on the Titles*, p. 65.

¶ 5. Multitudes.] *Hebr. i. e. Man and Man*, very many, *have been born*. (born again, or regenerated unto God) *in Zion*.

¶ 7. Princes.] Or *Singers*. And, taking it in either Sense, it seems here to be meant of the *holy* Angels—proclaiming, that Holding Communion with *Christ* in His Church is the Way to the Springs of Grace.

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P S A L M LXXXVIII.

THE Mercies which Zion is encouraged to hope for in the foregoing Psalm, were not to be obtained without the lowest Humiliations of her glorious Head. Of this the following Psalm very awfully reminds us, in that it again calls us to listen (as St. Austin speaks) to the Voice of Christ; whose Blessed Spirit led the Prophet here to represent (as far as Words can represent) those unknown Agonies, and Terrors, which made His Soul exceeding sorrowful, even unto Death; while yet His Disciples, His Lovers and Friends, forsook Him and fled.—Children of Wrath, and dead in Trespasses and Sins, we were: and such we had for ever remained, if His Intercessions and sufferings had not been accepted. Behold the moving Words, then, in which He pleads, y. 10—12, Wilt Thou do Wonders for the Dead? the poor dead Souls of Adam's Children? What can be done for them, if they still remain such? Will Destruction—Their Destruction—tell Thy Truth—in performing the Promise of One that should bruise the Serpent's Head?

- 1 **J**EHOVAH! God of my Salvation!
To Thee I offer, Day and Night, my Prayer.
- 2 Let now my Suit Acceptance find:
Incline Thine Ear to my Complaint.
- 3 My Soul, oppress'd with mighty Sorrow, sinks:
My Life stands hov'ring at the Gates of Death.
- 4 Like those that sink into the Pit I seem:
As one whose Strength's entirely gone.

5. A

y. 3. My Soul—sinks.] Hebr. *is satiated*—overpowered and borne down—with Evils, Grievs, or Troubles. And my Life is even come to seal, or the State of Death.

214 P S A L M LXXXVIII.

- 5 A very Cast-Off, one among the Dead;
Those pierced and wounded Dwellers in the Grave,
Whose Memory is now no more,
Because Thy Hand has cut them off.
- 6 Helpless, as in the lowest Pit, I lie:
As in Abodes of Darkneſs and the Deep.
- 7 On Me Thy Wrath bears all its Weight:
And all Thy Waves and Billows round me beat.
Selah.
- 8 Far hence Thou haſt my beſt Acquaintance driv'n:
I'm now, to Them, as one abhorr'd and ſhunn'd;
As one confin'd, of Liberty bereav'd.
Mine Eyes grow weak, and, by my Mourning, dim.
- 9 Conſider, Lord! Thy Help I daily crave:
Daily Thou ſeeſt my Hands before Thee ſpread.
- 10 Wilt Thou do Wonders for the Dead?
Shall Ghoſts riſe up and give Thee Praise? *Selah.*
- 11 Thy Mercy will the Grave proclaim?
Or will Deſtruction tell Thy Truth?
- 12 In Darkneſs ſhall Thy wondrous Works be known?
Thy Righteouſneſs in the forgetting Land?
- 13 See, Lord! Thy humble Suppliant I am:
Betimes I come, in Haſte to urge my Suit.
- 14 And wilt Thou, Lord! my Soul abhor?
Still turn away, and hide Thy Face?
- 15 Poor, and at Death's Door, from a Child I've liv'd:
Thy Terrors with a trembling Heart I heard.

16 But

† 5. A Cast-Off.] Hebr. *One ſet at Liberty*, turned looſe,
as it were, *among the Dead.*

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- 16 *But now* Thy high Displeasure overwhelms,
 Thy dreaded Terrors even strike me down.
- 17 As Waters, daily, they all round me flow:
 They all at once come rushing on.
- 18 Lovers and Friends afraid to own me stand;
 My best Acquaintance shew themselves no more.

P S A L M LXXXIX.

THE Prophet is here celebrating those everlasting Mercies of The Lord, which He promised in that Mighty-One, on whom—being made perfect by Sufferings, as foretold in the foregoing and several others of these prophetic Hymns—He has laid Help; setting His Dominion in the Sea, and His Right-Hand in the Floods; making Him King of Kings, and Lord of Lords, or an High-One to the Kings of Earth, y. 1—30. The Corrections, however, and the Visitations of His Seed, the Church; the low Estate of it in the latter Days, and the quick Decay of that zealous Piety, which was the Glory of Christianity in the first Ages, are here also (under the Figure of shortning the Days of His Youth) pointed at, y. 31—46. And then The Mighty-One, the gracious Mediator Himself, is introduced, interceding on its Behalf, and complaining of Scoffers—in Words which shew, that He is The David who is the Subject of the whole Psalm, or whom it celebrates as a Mighty-One, higher than the Kings of Earth.

THINE everlasting Mercies, Lord! I sing:
 Thy Truth, to ev'ry Age, my Mouth shall
 tell. 2 For

†. 1. Everlasting Mercies.] Hebr. *Mercies of the Age, i. e. the Age to come, or Days of The Messiah*, with all the Mercies promised through Him—as the whole Context, or Subject of the Psalm shews it to mean. And in rendering *Thy Mercies*, I follow the LXX. as also in †. 2, *Thou hast said*.

216 P S A L M LXXXIX.

- 2 For Mercy, Thou hast said, shall never fail :
(The Heav'ns Thy Truth, establish'd there, shall
prove.)
- 3 A Cov'nant with my Chosen-One I made ;
And to my Servant *David* gave my Oath ;
- 4 Thy Seed for ever I'll uphold ;
And build for ev'ry Age Thy Throne. *Selah,*
- 5 Thy Wonders, Lord! the Heav'ns shall praise :
And Saints Thy Truth in Congregations tell.
- 6 For who in Heav'n may with The Lord compare?
Which of the Sons of Gods is like The Lord?
- 7 Amidst the Host of Saints, an awful God :
And much, by all around Him, to be fear'd,
- 8 O Thou *Jehovah*! God of Hosts!
Who is Thy Equal, mighty Lord?
And still, in ev'ry Thing, Thy Truth appears,
- 9 The Sea Thou rulest in its swelling Pride :
Its rising Waves by Thee lie hush'd and still,
- 10 *Egypt*, as Nothing, was by Thee subdu'd :
Thy Foes, from Thy strong Hand, did scatter'd fly.
- 11 Thine are the Heav'ns, the Earth is also Thine ;
The World, with all its Fulness, Thou sustain'st.

12 The
 * 10. *Egypt*, as Nothing.] Hebr. *as a wounded Man* ; one
 become feeble, and unable even to stand ; a mere Nothing, as
 it were, and with Ease beat down and subdued, notwithstanding
 all its proud Boastings. It may be added, however, that the
 Word here commonly rendered *Egypt*, denotes also *A Proud-One*,
 and seems to have a further View than *Egypt*, even to that Son
 of Pride, *Lucifer* ; and the Place may be pointing at the casting
 Him out of Heav'n, and *the scattering* his Rebel Hosts.

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 Plural.

- 12 The North and South by Thee created stand :
Tabor and *Hermon* in Thy Name rejoice.
- 13 Thine is the Arm of Power ;
 Thy Hand is strong, Thy Right-Hand high.
- 14 Thy Throne, on Right and Justice built, stands
 firm ;
 And Truth and Mercy shall before Thee walk.
- 15 O happy they that hear the joyful Shout !
 Thy Presence, Lord ! will be their glorious Light.
- 16 They will for ever in Thy Name rejoice :
 And in Thy Righteousness exalted sit.
- 17 In Thee their Strength will great and glorious
 prove ;
 While Honours yet enlarg'd Thy Goodness adds,
- 18 *Sure is this Hope* ; for *Jovab* is our Shield ;
 The Holy-One of *Israel* is our King.
- 19 In Visions Thou of old didst speak,
 And say to Thy *rejoicing* Saints ;
- 20 Help, in a Mighty-One, I have prepar'd ;
 One chosen from the People I have rais'd.
- 21 My Seryant, *ev'n my David*, I have found ;
 Anointed with my holy Oil He shines.

22 Firmly

ψ. 15. Who hear the joyful Shout.] Hebr. *who know*, or are made to know, and hear that *terungab* ; *αλαλαγμα*, LXX ; *κρηυσμα*, St. Paul, 1 *Thess.* iv. 16 ; and with which he says The Lord will descend from Heaven. What follows here seems to prove This to be what the Prophet is pointing at. For then His People will be walking in the Light of His Presence, and for ever rejoicing in His Name. And if so, Bp. *Hare* was strangely mistaken, when he so confidently struck out this Word *terungab*.

ψ. 19. Thy Saints.] So all the antient Versions read, in the Plural.

218 P S A L M LXXXIX.

- 22 Firmly establish'd by My Hand, He stands;
And from my Arm shall Strength receive.
- 23 'Gainst Him The Enemy shall not prevail:
The Evil-One shall never bring Him down.
- 24 His Foes I will before His Face subdue:
And all that bear Him Hatred plague.
- 25 My Truth and Mercy shall on Him attend:
And in My Name His Horn shall rise.
- 26 His Hand the Ocean shall command:
His Right-Hand all the Floods controul.
- 27 Me He shall call my Father, and my God;
My Rock of Strength, and sure Salvation:
- 28 And Him I will a First-born make;
An High-One over ev'ry King on Earth.
- 29 To Him my Mercy is for ever sure:
My Covenant with Him shall never fail.
- 30 His Seed for endless Ages I'll uphold:
And stablish, as the Days of Heav'n, His Throne.
- 31 His Sons, if they my Law forsake;
And will not in my Judgements walk:
- 32 If they my Ordinances shall profane;
And will not my Commands observe:
- 33 I'll their Offences with a Rod chastise;
And their Iniquities with Stripes correct.

34 To

¶ 23. The Enemy shall not prevail.] The Application of these Words *Christ* Himself has made, when He said, *The Gates of Hell shall not prevail against it*; and by this it appears too, that what is spoke of Him, includes also His mystical Body.

¶ 28. An High-One over.] Hebr. *An High-One to*, a Lord or Governor, therefore, over *the Kings of Earth*.

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- 34 To Him my Mercy shall be still secure :
A Failure in my Truth I will not bear.
- 35 My Covenant I will by no means break ;
What I have said no Change admits ;
- 36 Once, therefore, by my Holiness, I swear,
My David I will not deceive.
- 37 His Seed for ever shall endure :
And as the Sun before my Face, his Throne.
- 38 For ever, as the Moon, it shall be fix'd :
Sure, as the faithful Witness in the Heav'ns. *Selah.*
- 39 Yet art Thou casting off, and scorning *Him* ;
With Thine Anointed Thou art wroth.
- 40 Thy Servant's Cov'nant Thou regardest not :
His Crown is laid polluted in the Dust.
- 41 His Fences, all of them, are broken down :
And his Strong-holds in Ruins laid.
- 42 None passes by, but Him they spoil :
His very Neighbours think him Shame.
- 43 His Foes Right-Hand is rais'd and lifted high :
And all that hate Him joyful see it.
- 44 His very Sword has lost its Edge :
No Victory in Battle he obtains.
- 45 His Splendor Thou hast quite withdrawn :
And levell'd with the Ground his Throne.
- 46 His Youthful Days, by Thee cut short, are gone.
And He ev'n cover'd with Dishonour stands. *Selah.*

47 Ah,

†. 38. The faithful Witness.] i. e. the Rainbow; declared to be a Sign, or Witness of the Truth and Promises of God.

47 Ah, Lord! how long Thy Countenance is hid!
As Fire, for ever, shall Thine Anger burn!

48 Remember, call to mind, my Time is short:
Why hast Thou made all *Adam's* Sons in vain?

49 For who, of all that live, can Death escape?
Who, from the Hand of Hell, his Soul can save?

Selah.

50 Thy antient Mercies, Lord! I plead;
Those Thou on Oath to *David* didst assure.

51 Consider now, my Lord! Thy Servant's Shame:
How I bear, silent, those repeated Taunts,

52 Wherewith Thine Enemies reproach Thee, Lord!
While Thine Anointed's Slowness they reproach.

53 The Lord be always, and for ever, blest'd;
So may it be; Amen, I say, Amen.

ψ. 48. My Time is short.] Here the Mediator is to be supposed speaking, and pleading that *His Time* (for bringing many Sons to Glory, in Comparison of the Greatness of the Work) is *short*; and that *Adam's* Sons will be made in vain (as they must be) if He save them not.

ψ. 51. Silent.] Hebr. *in my Bosom*; suppressing there, without returning them, the Reproaches of *the Many*, or Multitude; and all their repeated Taunts.

ψ. 52. Thine Anointed's Slowness.] *Tarditatem vestigiorum Christi tui*; Chald. His Slowness in appearing to execute the Covenant, and fulfil Thy Promises; so that Thine Enemies presume to say, where is the Promise of His Coming. See *Hammond*.

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P S A L M XC.

THIS Psalm is plainly offered to our Refuge; i. e. our gracious Mediator and Advocate, who has been such through all Generations, and is for ever God: Who, therefore, executes the Sentence Dust thou art, and unto Dust thou shalt return; but comforts Man with the Hope of satisfying him with His Mercies in the Morning—of the great eternal Day: for the Hastening of which, and the Manifestation of His Brightness in the Glory which shall then be revealed, it is teaching us to pray.

- 1 **O** MY Support! in Thee we Refuge find,
In this and ev'ry Generation.
- 2 Before the Mountains were produc'd,
Or Thou the Earth and World hadst made;
Thou wast for ever and for ever God.
- 3 To Dust Thou turnest Man, but wilt proclaim,
Again, Ye Sons of *Adam*! come, return.

4 For,

¶ 3. Again—return.] That this is the Sense would never have been disputed, surely, if it had not been imagined that *Moses* (the supposed Author of this Psalm) is here interceding with God, to reverse the Sentence passed on the rebellious *Israelites* in the Wilderness. But, Would *Moses* pray to get a Sentence reversed, which He knew God had confirmed with an Oath? Surely, No. So that if He was the Author of the Psalm, this Notion seems to have no sufficient Foundation. Let it be observed then, that not only the Verb is future, *vat-tomar*, And wilt say: but also that the Words, *For a thousand Years*—are applied (as they are, 2 *Pet.* iii. 3—8) to obviate any Objections from the Delay of the Time, when He will say it. It is not the less certain, for not being immediately done—is the Prophet's, as well as St. *Peter's* Argument—*For*, a thousand Years in Thy Sight are but as Yesterday. That illative Particle, *For*, seems to determine the Sense.

- 4 For, in Thine Eyes, a thousand Years
Are only as the Now-past'd;
Or as the Watches of the Night.
- 5 Thou sweepest them away, they go and sleep:
And in the Morning are, as Grass, renew'd.
- 6 That in the Morning springs, and is renew'd:
But in the Evening's cut, and wither'd lies.
- 7 Bearing Thine Anger we must pass away:
And, *ev'n departing*, Thy Displeasure dread.
- 8 For our Misdeeds do all before Thee lie:
Our secret Faults Thy glorious Eye beholds.
- 9 Our Days do, therefore, thro' Thine Anger wane:
Our Years pass over as an ended Tale.
- 10 Threescore and ten our Years may reach;
Or if, in Strength, to Fourscore they arrive:
Yet is that Strength but Toil and Grief;
Soon 'tis cut off, and we are gone.
- 11 Whocan the Pow'r of Thy dread Wrath conceive?
Yet Thy Displeasure's always as Thy Fear.
- 12 Teach us by That our Days to number, Lord!
So shall our Hearts true Wisdom learn.

13 Return,

¶ 5. Thou sweepest them away.] One after another, by the flowing Waves of Death; and so *they will be, Asleep*: resting in their Graves, as if they were asleep, till the Time when Thou wilt say, *Return*. This Sense seems very plain, and it is strange that *Le Clerc*, &c. should here find any Difficulty.

¶ 11. Is as Thy Fear.] Hebr. *According to thy Fear is Thy Anger*: i. e. it is great to those that fear Thee not; but moderated by Thy Mercy to all that have Thy Fear before their Eyes. It follows therefore, ¶ 12, *ten bodang*, Thus (i. e. by Thy Fear) teach us.

- 13 Return, O Lord! Ah, when will that Time come?
And let Thy Servants find Thee pacified.
- 14 Let but our Souls Thy Morning-Mercies taste,
Then shall we ever triumph and rejoice.
- 15 Our Days of Grief in Days of Joy return;
The Years when we much Trouble, mourning, saw.
- 16 Let now Thy Servants Thy great Work behold:
And on their Children let thy Glory shine.
- 17 Yea, let The Lord our God his Brightness shew;
And what we do, establish and confirm:
Let all our Works be with Thy Blessing crown'd.

ψ. 14. Morning-Mercies.] Hebr. *Mercies in the Morning*; the Morning of the great eternal Day, doubtless: for then it is that *Israel*, all the *Israel of God*, is to rejoice for ever.

ψ. 17. His Brightness shew.] Hebr. *Let His Brightness* (i. e. Let Him, who is the Brightness of His Glory, even His Blessed Son *Christ Jesus*) *be upon*, or shine forth and appear to Us. And *Let Him establish* for us (*gnal-enu*) *the Work of our Hands*: Yea, *let Him establish the Works of our Hands*—or else they will be all in vain, and can never prosper. By no means, therefore, may this last Line be struck out, which so beautifully expresses the Earnestness with which the Petition is offered. And the same is to be observed also in *Psal. xcii. 9*, where our *modern Critics* are again for striking out the Repetition of *Thine Enemies*, which is acknowledged by all the ancient Versions, and plainly designed to express, and strongly does express, the Prophet's full Assurance, that the Enemies of The Lord will all *certainly perish*.

P S A L M XCI.

THIS Psalm pronounces, y. 1, the Security of the Blessed Man Christ Jesus (and, in Him, of all His true and living Members) as dwelling under the Protection of The most High, who has all Power both in Heaven and Earth, and is The Almighty. To this Blessed Man, therefore, the Prophet addresses, y. 2—13; assuring Him that He might call Jehovah his God, as having given His Angels Charge of Him, that Nothing might by any means hurt Him. And this, in y. 14—16, is confirmed by the Answer of God, promising to shew him His Salvation, and grant Him Length of Days; i. e. a Kingdom which shall endure for ever.

- 1 **W**HOM The most High with His Protection guards,
He, in Th' Almighty's Shadow, dwells secure.
- 2 Say to The Lord, Thou art my Hope and Strength;
My God, on whom entirely I rely.
- 3 For He will save Thee from the Fowler's Snare;
And from the sad destroying Pestilence.
- 4 Under His Feathers Thee He will protect;
And keep, beneath His Wings, secure;
His Truth is Shield and Buckler both.
- 5 No nightly Terror needst Thou fear;
No Arrow flying in the Day:
- 6 No Pestilence in Darknes walking;
No Evil in the Noon-day wasting.

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y. 2. Say thou to The Lord.] So the LXX. read, in the second Person, and rightly sure—only changing the *Masoretical* Points; as the Context seems to require.

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- 7 A Thousand at Thy Side may fall,
Ten Thousand on Thy Right-Hand lie;
Yet Thee it shall not dare approach.
- 8 Thine Eyes shall only look, and safely see:
Viewing from far the Wicked's Recompence.
- 9 Since Thou, O Lord! my Hope and Trust!
Dost The most High Thy Refuge make,
- 10 No Evil Thee shall e'er befall;
Nor any Plague Thy Dwelling touch.
- 11 He'll to His Angels give in Charge,
Thee to preserve, in all Thy Ways.
- 12 So shall they bear Thee in their Hands,
That not a Stone Thy Foot shall bruise.
- 13 The Viper and the Asp Thou'lt trample on:
Upon the Lyon and the Dragon tread.
- 14 Yea;

ψ. 9. Since Thou, O Lord! my Hope.] This is a literal Version. Dr. Hare indeed offers a Correction, and Commentators find Difficulties. But, by observing that the Prophet is here addressing his Lord (*Jehovah*, our Righteousness) as appearing and acting in a State of Humiliation, we may find the Sense clear and plain. *Christ* is *Jehovah* our Righteousness, and so our *Hope* and *Trust*. But before we were to find Him such, His Humanity was to struggle with the Enemies of our Salvation, and, in the doing it, to make The most High *his Refuge*. In this View the Prophet is here representing and addressing Him.—Our Bible Translation, indeed, gives a good Sense of the Place, and partly consistent with This. But the Construction in that Way is less natural.

ψ. 13. The Viper and the Asp.] Thus, as it seems to be now confessed, the original Words here signify. And from the Application which even *Satan* made of the foregoing Words, we may learn of whom the Psalm is speaking, and to whom the whole is to be applied.

- 14 Yea, since He loves me, I'll deliver Him :
 I'll raise Him high, because He knows My Name.
- 15 Me he shall call upon, and I will hear :
 I will stand by Him in His greatest Straits.
- 16 I'll rescue Him, and make His Glory great :
 A Length of Days, to His Content, I'll give ;
 And shew Him My Salvation.

P S A L M XCII.

THE Jews were wont to sing this Psalm on Their Sabbath. But the Title (which is For The Sabbath, emphatically) as also the Subject-Matter of it, are leading our Thoughts to that great eternal Sabbath, which Their Sabbath typified. For then the Church will sing triumphantly, It is a good Thing to give Thanks—for Thou, Lord ! hast made me glad.—And, in the View of That glorious Sabbath, she now admonishes thoughtless Souls, that the Enemies of The Lord must perish, and her Blessed Head, The Just-One, flourish, yielding much Fruit (by His Body, the Church) even in Old-Age ; i. e. in the latter Days, the Old-Age of Christianity and the World.

- 1 **H**OW sweet it is to sing Jehovah's Praise :
 To celebrate, O thou most High ! Thy
 Name.
- 2 Thy Mercies in the Morning to declare :
 Thy Truth thro' ev'ry darksome Night confess.
- 3 On that delightful Instrument, the Lute :
 Musing and singing also to the Harp.

4 For,

3. Delightful Instrument, the Lute.] See the Note on *Psal.* xxxiii. 2.—And as to the Word *biggajon*, in the next Line, it appears from its Etymology to denote (not a musical Instrument, but) *Meditation*—a thinking, meditating and musing, on the

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- 4 For, Lord! Thou mak'st me in Thy Works rejoice:
In what Thy Hands have wrought I triumph much.
- 5 How great, O Lord! how glorious are Thy Works!
Thy Purposes are most exceeding deep.
- 6 The Thoughtless will not understand;
The Fool will not consider This;
- 7 Tho, as the shooting Herb, the Wicked spring;
And all the Evil-Doers flourish much;
- 8 Perdition everlasting is their Doom:
And Thou'lt for ever sit The Lord most High.
- 9 For, lo! Thine Enemies, O Lord!
Thine Enemies, I see, must perish;
And all the Evil-Doers scatter'd fly.
- 10 High, as the Unicorn's, my Horn will rise:
My Head with purest Oil anointed shine.
- 11 Mine Eye shall fearless then its Foes behold;
All that oppose me, and Themselves exalt:
The Wicked's Spite mine Ears shall only hear.
- 12 The Just-One, as a Palm, shall flourish:
As *Lebanon's* fair Cedars, He shall spread.
- 13 Each Plant within the Temple of The Lord
Shall flourish in that Palace of our God.
- 14 They in Old-Age much Fruit shall yield:
Still fresh and flourishing appear.
- 15 The Lord, my Strength, will thus His Truth
declare:

Thus prove His Nature Wickedness abhors.

the Works of God. And the original Reading here seems to have been, not as we now have it *Oz*—but *With* Meditation. The Reading we find in the LXX. intimates it.

P S A L M XCIII.

HAVING subdued those Tumults and violent Commotions of the People (figured out here by Floods, and Waves, and a roaring Sea) which will precede the great eternal Sabbath, the Sabbath pointed at in the foregoing Psalm; Jehovah appears in this reigning—as Then He will reign—cloathed with Majesty: The State of the World, also, appears so settled and fixed, that it will move, or be disturbed, no more: but Holiness shall adorn His Household, the Church, for ever.

1 *J*EHOVAH reigns; with Majesty He's cloath'd;
Strength is His Robe, and fast, with Pow'r,
girt on:

The World will now be fix'd; 'twill move no more.

2 From Time's first Birth, Thy Throne stands firm:
From everlasting Thou art *still The Same*.

3 The Floods were lifting up, O Lord!
The Floods were lifting up their Voice;
The Floods rais'd high their roaring Waves.

4 In Noise, and by their many Water's Roar,
These Sea-born Waves did mighty seem:
But see, The Lord on high, He mighty is.

5 Thy Testimonies, Lord! are firm and sure:
Thine House, for ever, Holiness adorns.

P S A L M

P S A L M XCIV.

IN this Psalm the Prophet personates the Church, which is here beseeching Jehovah to prove Himself the God of Recompence, and complaining of the long-continued Violence of the Wicked, y. 1—7. Then, reproving their Ignorance, y. 8—11, She reminds us of the Benefit of Patience, and of the Certainty of Deliverance, not only from the Oppressions of the Wicked, but even from the Silence of the Grave, y. 12—19. After which—amazed at the Crowding of the Wicked to condemn her glorious Head, The Just-One; which they did on the fourth Day of the Week, the Day on which the Jews had been led by some of their Prophets to use this Psalm, and for which it is entitled by the LXX.—She still assures herself of Protection, and warns Them of the Vengeance which they were bringing upon Themselves.

- 1 **J**EHOVAH! God of Recompence!
Thou God of Recompence! shine forth.
- 2 Exert thy self, Thou Judge of Earth!
Give to the Proud their due Reward.
- 3 How long the Wicked, Lord!
How long the Wicked triumph.
- 4 Their Tongues yet run, and boldly talk;
Themselves the Evil-Doers magnify.
- 5 Thy People, Lord! they trample on:
Thine Heritage they much oppress.
- 6 They ev'n the Widow and the Stranger slay;
The Orphan and the Helpless put to Death.
- 7 The Lord, they say, will not regard:
The God of Jacob sees it not.

- 8 Ye brutish People! understand:
Ye Simple-Ones! when will you Wisdom learn?
- 9 The Planter of the Ear, shall He not hear?
The Maker of the Eye, shall He not see?
- 10 The Judge of Nations, shall He not reprove?
Or He that Knowledge gives, *no Knowledge have?*
- 11 The Lord all Man's Devices knows:
He knows they're altogether vain.
- 12 How blest the Man whom Thou instructest, Lord!
Who the Direction of Thy Law enjoys!
- 13 To teach him Patience in the evil Days,
Till for The Wicked-One his Pit's prepar'd.
- 14 For, know, The Lord will not His People leave;
He never will His Heritage forsake.
- 15 But Righteousness again shall Justice find;
And all the True-in-Heart who That pursue.
- 16 Yet, when the Wicked prosper, Where's my Help?
Who will from Evil-Doers me defend?

17 The

ψ. 10. The Judge of Nations.] Hebr. *He that instructs*, informs or teaches, and calls them to the Performance of what they ought to do. Their Director, therefore, and their Judge; in the Sense that *Samuel*, &c. were called Judges.—As to the Words *no Knowledge have*, they seem to be implied, though not expressed in the Hebrew; and are therefore supplied in our Bible Translation.

ψ. 15. Righteousness again shall Justice find.] Hebr. *Judgment*, or Justice, *shall return to Righteousness*. i. e. The Righteous-One shall at length obtain Justice for Himself and for all the True-in-Heart—against all the Violence and Oppressions of the Wicked.

ψ. 16. Yet when.] Hebr. *Who will rise up for me, with the Wicked* (i. e. when the Wicked rise and prosper) *Who will stand*
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- 17 The Lord, assuredly, His Help will grant :
 'Tis but a while my Soul in Silence dwells.
- 18 Tho' Fear shou'd make me say, my Foot hath slipt,
 Thy Mercy, Lord ! will yet be my Support.
- 19 Tho' many Thoughts my Heart perplex,
 Thy Consolations yet Refreshment give.
- 20 The Throne of Wickedness wilt Thou e'er join?
 Which Violence into a Law can form ?
- 21 In Crowds they hunt The Just-One's Life :
 They ev'n The Guiltless Soul condemn.
- 22 The Lord will yet be my Defence :
 My Refuge and my Rock is God.
- 23 And He will render them their Sins :
 He in their Wickedness will cut them off ;
 The Lord our God will surely cut them off.

for me with the Evil-Doers ? (or, when Evil-Doers stand against, and oppose me) Who, says the Prophet, in the Name of the Church ; who will then stand up for me, or be my Help ? To which the Answer follows, *ψ. 17, 'The Lord, assuredly—Hebr. lule. And for this Signification of it, see Note on Psal. xxvii. 13.*

ψ. 20. The Throne of Wickedness.] Hebr. Shall the Throne of Wickedness have Fellowship, or be joined with Thee ? Canst Thou ever countenance, or support it ?—It expresses the Astonishment of the Prophet, at the Scene then represented before his Spirit—of the Multitudes gathering, and preparing to condemn Christ, The Just-One ; and is an Appeal, as it were, to the righteous Judge, for Justice.

P S A L M XCV.

THIS Psalm is calling Israel to praise Jehovah, the Rock of their Salvation; the great God, and King of all the Gods; their Maker, and still The Same; still ready to own them for His People, if they will hearken to His Voice, though they rejected Him, and crowded (as the foregoing Psalm represents them) to get Him condemned, when He appeared and was manifested in the Flesh, as The Just-One, &c. 1—7. And then He is Himself introduced as the Speaker, and calls them to it in His own Person.—The gracious Call, however, should be applied, as a Warning to us all, not to harden our Hearts, or be backward in hearkening to His Voice, in this our Day of Grace and Salvation.

- 1 **C**OME, let us to *Jehovah* gladly sing:
And triumph in the Rock of our Salvation.
- 2 Let us His Presence thankfully approach:
And loudly sing, in joyful Psalms, His Praise.
- 3 The great *and mighty* God *Jehovah* is:
He's the great King, of all the Gods the King.
- 4 The hidden Depths of Earth are His:
The highest Mountains Tops He claims.
- 5 His is the Sea; 'tis what He made:
And from His Hands the Dry-Land Being has.
- 6 Let us then worship, and most humbly bow:
Let us to *J'ovab*, Him that made us, kneel.
- 7 He changes not, but will be still our God;
We're People of His Flock, His tended Sheep.
If ye To-Day will hearken to His Voice.

- 8 Oh! harden not your Hearts, as they who strove,
When they my Patience, in the Defart, prov'd.
- 9 For there your Fathers prov'd and tempted me,
Ev'n seeing all my Works for forty Years.
- 10 That Generation then I loath'd, and said,
This People has a wandring Heart:
My Ways they will not understand.
- 11 Sworn by me, therefore, and in Wrath it is,
They in my Rest shall have no Part.

P S A L M XCVI.

THIS Psalm (being Part of what King David delivered to the Levites, on his bringing up the Ark) is a most earnest Call to praise The Lord in His Sanctuary; declares His Power and Glory; expresses a lively Hope of His Salvation, and prophecies that He will reign over all Nations, and judge the World in Righteousness; which, on that Occasion particularly, David was enabled thus to foresee, and represent, as a Reward for his Piety and Zeal, in establishing publick and solemn Worship.

- 1 **S**ING to The Lord a new rejoicing Song;
Let all the Earth be finging to The Lord.
- 2 Sing to The Lord, give to His Name due Praise:
Let His Salvation be your daily Boast.
- 3 Among the Nations make His Glory known:
His wondrous Works to ev'ry People tell.
- 4 Great is The Lord, and great shou'd be His Praise:
He's to be fear'd far more than all the Gods.

5 The

- 5 The Nation's Gods mere Idols are :
The Lord is He who made the Heav'ns.
- 6 Glory and Majesty before Him shine :
His Sanctuary Pow'r and Honour fill.
- 7 Ye Tribes of People ! to The Lord ascribe,
Glory and Pow'r unto The Lord ascribe.
- 8 Give to The Glory of His Name :
Your due Oblations bring, and tread His Courts.
- 9 In holy Sanctu'ries before Him bow :
Let all the Earth, with Rev'rence, bow.
- 10 Among the Nations say, *Jehovah* reigns :
The World will now be fix'd, 'twill move no more:
The People He, in Righteousness, will judge.
- 11 Let Heav'n be joyful, and let Earth be glad :
The Sea, with all its Fulness, let it thunder.
- 12 Let Joy o're all the Fields and Plains be spread :
Let ev'n the Trees and Woods their Joy express
Before The Lord; for, see, He comes :
To judge and rule the Earth He comes :
- 13 The World in Righteousness to judge,
And with His Truth will ev'ry People blest.

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P S A L M XCVII.

HERE also the Prophet sees Jehovah reigning, and coming in a most awful Manner to confound the Worshipers of Idols, to make Zion rejoice, and shew Himself King of all the Earth. At the Resurrection of Christ these Things began to be done: and when the Times of Restitution (spoken of Acts iii. 19—21) are come, they will be fully accomplished. For then the Earth, now fallen off and made subject to Vanity, will be renewed and restored to Him. And in the mean Time, all that truly love Him are to be proving their Love, by a perfect Abhorrence of Evil.

1 **J**EHOVAH reigns; let Joy o'er Earth be spread:

The Multitude of Isles this Joy shall share.

2 With Clouds and Darkness compass'd round He comes:

Judgement and Justice are His Throne's Support.

3 Before Him goes consuming Fire;
His Foes on ev'ry Side devouring.

4 Bright, thro' the World, His Lightnings shine:
The Earth beholds and trembles.

5 The Hills, as Wax, dissolve and melt,
Before the Presence of The Lord,
The Lord and Life of all the Earth.

6 The

* 5. The Lord and Life.] Hebr. *Adon*, He by whom all Things consist; who gives and supports the Life of all Things; who is to come, as here represented, judging the World in Righteousness, and is in the foregoing Line stiled *Jehovah*.

- 6 The Heav'ns His Righteousness declare :
And ev'ry People may His Glory see.
- 7 Who worship Images are all asham'd,
All that in Idol-Gods delight :
To Him ye bow, O all ye Gods.
- 8 This *Zion* glad and joyful hears,
And *Judab's* Daughters all rejoice
In Thy most righteous Judgements, Lord !
- 9 For Thou, O Lord ! The Highest *justly styl'd*,
Art over all the Earth The Highest prov'd :
Thou rulest over all the Gods.
- 10 Ye Lovers of The Lord ! what's Evil hate :
The Souls of all His Saints The Lord preserves ;
From ev'ry wicked Hand He Them protects.
- 11 Light will spring up and crown the Just-One's
End :
The True-in-Heart, in Joy, will find Reward.
- 12 Rejoice, Ye Righteous ! in The Lord rejoice :
His holy Name with thankful Praise exalt.

ψ. 7. To Him ye bow.] The Context seems to lead to this Way of reading and rendering, as it represents Him, ψ. 9, exalted over all the Gods ; and therefore ruling them all, and making them all to bow.

ψ. 11. Light will spring up.] Hebr. *Light is sown* (to be springing up hereafter) *for The Just-One*, and Joy for the True-in-Heart.

ψ. 12. His holy Name.] Hebr. *His holy Memorial*, or *the Memorial of His Holiness* ; which denotes His holy Name, *Jehovah*. See the Note on *Psal.* xxx. 4.

P S A L M XCVIII.

THE new Song which this Psalm also directs us to be singing to The Lord, is for the Wonders He will do, and the Triumphs He will obtain over all His Enemies, when He displays His Mercy and Truth to Israel in their final Conversion, and the Fulness of the Gentiles also is brought in. For these Things, in full Assurance of Hope, all Nations are here called to rejoice: and at these Things the Prophets are justly supposed to point in all the Places, where they are calling for a New Song.

- 1 **S**ING to The Lord a new, rejoicing Song;
His Pow'r in Wonders manifest we see:
His own Right-Hand, and holy Arm,
Has Victory t' itself secur'd.
- 2 The Lord is making His Salvation known:
The Nations see His Righteousness reveal'd.
- 3 His Mercy and His never-failing Truth
He has, for *Israel's* House, remember'd;
Nay, and the Ends of all the Earth do now
The great Salvation of our God behold.
- 4 Come, then, Ye Lands! be joyful in The Lord:
Exalt your Voice, exult, and loudly sing.
- 5 Sing to The Lord, to Him tune all your Harps;
While each melodious Voice the Consort joins.
- 6 Let all your Trumpets and your Cornets strive
To tell, before The Lord The King, your Joy.
- 7 Let the wide Sea, with all its Fulness, thunder;
Let the whole World, with all its Tribes, rejoice.
- 8 Let

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While each melodious Voice the Consort joins.
- 6 Let all your Trumpets and your Cornets strive
To tell, before The Lord The King, your Joy.
- 7 Let the wide Sea, with all its Fulness, thunder;
Let the whole World, with all its Tribes, rejoice.
- 8 Let

- 8 Let flowing Rivers, gladsome, yield Applause :
And let the Mountains Eccho back the Song
- 9 Before The Lord ; for, see, He comes ;
To judge and rule the Earth He comes :
The Universe in Righteousness to judge ;
To ev'ry People Equity dispense.

P S A L M XCIX.

HERE also the Prophet foresees, and celebrates Jehovah reigning over all People, and therefore calls them all to praise and magnify Him, as being The Holy-One, and ever The Same ; as bearing Moses, Aaron and Samuel, and sparing the People at Their Intercession—encouraging, thus, His Servants to pray, and trust in His Mercy.

- 1 **J**EHOVAH reigns ; the Nations stand in Awe :
On Cberubim He sits ; the Earth adores.
- 2 *Jehovah* great in Zion is confess'd :
The Nations also to His Rule submit.
- 3 Thy great and awful Name they all shall praise ;
He is The Holy-One, and still The Same.

. 4 The

†. 1. Stand in Awe.] Hebr. *shall fear, or tremble.*

Ibid. Earth adores.] Hebr. *Shall nod or bow, in token of Subjection.*

†. 3. *He is.*] For, The Name of God denotes, as appears from †. 5, the Person of The Son of God, who vouchsafes to be *The Holy-One of Israel*, and who is *The Same Yesterday, and To-day, and for ever.* After *kadotr*, therefore, I put a Comma, and suppose *hu* to signify, as in *Psal.* cii. 27, absolutely, *He* : He that never changes, but is ever The Same ; and who in †. 4 is stiled also The King.

- 4 The King, tho' mighty, Judgement loves ;
By Thee establish'd, Equity prevails :
Judgement and Justice Thou in *Jacob* dost.
- 5 Oh ! magnify The Lord our God ;
Before His Foot-stool humbly bow :
He is The Holy-One, and still The **Same**.
- 6 Among His Priests *Moses*, with *Aaron*, stood ;
Samu'l with those that call'd upon His Name :
Jehovah they invoc'd, and He gave Ear.
- 7 To Them the cloudy Pillar heard Him speak :
His Testimonies and His Laws they kept.
- 8 Them, Lord our God ! Thou didst accept ;
Thro' Them Thou didst forbear, and Mercy grant,
Tho' Thy just Vengeance had the People seiz'd.
- 9 Oh ! magnify The Lord our God ;
Before His holy Hill most humbly bow :
For, lo ! The Lord, The Holy-One's our God.

†. 8. Didst accept.] Hebr. *didst bear*—and *la-bem*, for Them, or at their Intercession, *el nose bajita*, Thou wast a forbearing God, *though punishing*, or when Thou hadst begun to punish, *the People*, by sending Plagues among them. *Hammond*.

P S A L M C.

IN this Psalm also the Prophet is still pursuing the same Subject, calling all the Earth to confess and adore Jehovah as their God; in a Foresight of His taking all Nations to be His People, and the Sheep of His Pasture: directing them, therefore, to come into His Courts, and be confessing there His Truth and Goodness.

1 **O** EARTH! rejoice; rejoice, and shout for Joy:

Triumphantly before The Lord rejoice.

2 To serve The Lord with Joy and Gladness come:
Before His Face with thankful Songs appear.

3 Own Him *Jehovah*, and the only God;
The Maker of us all, and whose we are:
His People; guarded as a Shepherd's Flock.

4 Come, and confess it in His Gates;
Enter His Courts, and offer Praise:
Give Him your Thanks, and bless His Name.

5 For, see, The Lord is always good;
His Mercy is for ever sure;
His Truth, thro' ev'ry Age, the same.

ψ. 3. Own Him *Jehovah*.] Hebr. *degnu ci Jehovah*, Chald. *notum facite*, make it known, and proclaim that He is *Jehovah*, The God of Truth—fulfilling His Promises of Mercy—for every Age, and to all People.—For *His we are* (so the *Keri*) all equally His People, and shall all be received as such, if we will own Him to be our God.

P S A L M

P S A L M C I.

HERE the Prophet David is personating his great Root and Off-spring, Christ; who by His Mouth is declaring, in most awful Words, the Manner of His Walking, or governing His Household, the Church; the Qualifications also of those whom He will own as His Servants, and His Resolution to root out all Evil-Doers from the City of The Lord—inculcating thus, as a Sequel to the foregoing Psalm, the Necessity of adding Virtue to our Faith; and that without it, even coming into His Courts, to give Him due Worship and Praise, will not secure us a Place in the mystical City; the New or heavenly Jerusalem.

- 1 **M**ERCY and Judgement are my Theme :
Of Them to Thee, O Lord ! I sing.
- 2 The Wisdom of the perfect Way I choose :
Oh ! with Thy Presence, when shall I be blest'd ?
My Household I in Uprightness will rule.
- 3 A wicked Thing mine Eyes shall never bear ;
Backsliders and their Deeds I hate ;
No Fellowship with such I'll have.
- 4 A froward Heart my Presence must avoid :
And ev'ry Wicked-One I will disown.
- 5 Who slanders Friends in secret, I'll cut off :
A lofty Eye, or Heart, I'll not endure.

6 Who

ψ. 2. With Thy Presence, when—] Hebr. When wilt Thou come unto Me ? It is the Voice of the Humanity in Christ, breathing after the Influences, and full Communication of that Blessed Spirit, by which He was to grow in Wisdom, and in Favour with God and Man.

R

- 6 Who faithful live on Earth, mine Eyes regard :
 Dwelling with Me to such I freely grant.
 Whoever walks in perfect Ways sincere,
 Him, as my Servant, I'll receive.
- 7 The Guileful in my House must not abide :
 A Lyar shall not in my Sight remain.
- 8 By Visitations I'll be cutting off
 The Wicked-Ones from all the Earth,
 Till, from the City of The Lord,
 All Evil-Doers I have rooted out.

ψ. 8. By Visitations.] The Hebr. Word (derived from a Verb which signifies *to enquire, or search after*) seems here to require this Sense. By *Inquisitions, or Visitations for Enquiry*, I will cut off—And the Chald. has here, *In the World to come, as compared to the Morning Light, I will destroy*—which plainly shews, that he supposed the Psalm to speak in the Person of *The Messiah*; and then, if the Word I have rendered *Visitations* does relate to the Morning, it must be the Morning of the great eternal Day.

P S A L M CII.

IN the Beginning of this Psalm, ψ. I—II, the Church, as one destitute and afflicted, is represented, bewailing her calamitous State in those latter Days, for which the Psalm declares itself to be wrote. Then the Prophet, speaking in his own Person, foretells, ψ. 12—22, that The Lord will certainly hear the Prayer of this poor Destitute, building up Zion, and loosing the Sons of Death. After which the poor Destitute seems to speak again, complaining that her Strength (i. e. the vigorous Piety of her Youth, in the Beginnings of Christianity) was wasted, and begging that she
may

ψ. 8.
 Verb fr
 their D
 in Asbes
 Line.

may not be cut off in the Midst of her Years, but have her Children dwelling before The Lord, the Maker of Heaven and Earth.

- 1 **M**Y Pray'r, O God! vouchsafe to hear :
Let my Complaint Acceptance find.
- 2 Let not Thy Face, now Trouble's come, be hid :
Be bowing down Thy gracious Ear ;
Make Hastē to hear me, when I call.
- 3 My Days, behold ! as Smoke consume :
My Bones are, as a Firebrand, dried.
- 4 My Heart is like a with'ring Herb :
I ev'n to eat my Bread forget.
- 5 My Breath in Sighs and Groans is spent :
My Bones are cleaving to my Skin.
- 6 Such as the lonely Pelican I am :
Or as that Owl which horrid Wastes frequents.
- 7 Watching I sit, and mournful as a Bird,
Left solitary on the Houses Tops.
- 8 I'm daily by my Foes revil'd :
And they that hate me have their Wish,
- 9 For I in Ashes eat my Bread :
And mingle with my Drink my Tears.
- 10 Thy Indignation's such, so hot Thy Wrath,
High-rais'd I was, but now am quite depress'd.

11 My

ψ. 8. Have their Wish.] Hebr. *are satisfied* (deriving the Verb from that which signifies to satisfy) *i. e.* satisfied, as having their Desire, in seeing me so afflicted as to eat my Bread *sitting in Ashes*—as Dr. Hammond explains the Words of the following Line.

- 11 My Days are going, Shadow-like :
As with'ring Grass, I fade away.
- 12 But Thou wilt be eternally The Lord :
And Thy Memorial is for ever fix'd.
- 13 In *Zion's* Cause Thou wilt in Mercy rise :
For there's a Time when she will Mercy find,
When that prefix'd, appointed Time shall come.
- 14 But yet her very Stones Thy Servants love :
They look with Pity on her scatter'd Dust.
- 15 The Nations shall The Name, The Lord, adore :
All Kings on Earth Thy Glory shall confess.
- 16 For yet The Lord will *Zion* save :
He in His Glory shall be seen.
- 17 The Destitute's Petitions He'll regard :
They'll find they did not offer slighted Prayers.
- 18 Be this for latter Times and Ages wrote ;
When People to be form'd shall praise The Lord.
- 19 For from His high and holy Throne, The Lord
Looks down, and from the Heav'ns the Earth re-
gards.
- 20 That He the Prisoners Groans may hear :
And ev'n the Sons of Death deliver.
- 21 That they in *Zion* may The Name, The Lord,
His Glory in *Jerusalem* proclaim :

22 Till

†. 12. Wilt be eternally The Lord.] Hebr. *wilt sit*, or remain, *for ever* Jehovah, *i. e.* The God of Truth ; and therefore wilt assuredly perform the Mercy promised to this poor Destitute, Thy *Zion*, though suffering her to be Now in Affliction.— It is the Voice of the Prophet, beginning here to speak in his own Person.

- 22 Till People come, and heap'd together stand ;
And jarring Kingdoms join to serve The Lord.
- 23 My Strength with weary Steps He wastes :
My Days He shortens, *and their End seems near.*
- 24 I beg, my God ! Thou wou'dst not cut me off,
While yet my Days are only half-fulfill'd.
- 25 Thy Years, thro' ev'ry Age, firm-fix'd endure :
The Earth, e'er Time began, Thou didst create ;
Thy Hands the Heav'ns, *and all their Hosts*, have
form'd.
- 26 Yet they must pass away, but Thou'lt remain ;
As Garments they must all wax old :
Them, as a Vesture, Thou wilt change ;
For they must chang'd and new appear.
- 27 But Thou abidest still The Same ,
Thy Years no Bounds, no End admit.
- 28 With Thee, then, let Thy Servants Children dwell :
Oh ! let their Seed before Thy Face abide.

ψ. 23. With weary Steps.] Hebr. *In, or through the Way* ;
i. e. the Labours of it ; or the Fatigues of my Pilgrimage here on
Earth.—It is the Voice of the Church, here again beginning to
speak, and complaining of the Decay of her Strength, *i. e.* her
former vigorous Piety ; through the Difficulties and Labours she
is exercised with, in her Passage through this World, and beg-
ging that she may not for This be cut off—though her Days
seemed to be shortened, and she almost ended, by the prevailing
Wickedness and abounding Corruptions of the latter Times.

ψ. 26. Chang'd and new.] Both are implied in the Verb
here used : and both are expressly declared in other Scriptures.

P S A L M CIII.

AFTER her humble, mournful Supplications in the foregoing Psalm, the Prophet here represents that poor Destitute-One, the Church, full of Comfort, and therefore full of Thankfulness to Him, who always graciously accepts them, forgiving all her Sins, and healing all her Infirmities—who shewed His Ways unto Moses, and His Works to the Children of Israel—who is good and gracious, and even great in Mercy to all that fear Him—and who having fixed His Throne in Heaven, and being possessed of the Kingdom which ruleth over all, is to be adored and praised by all, in all Places of His Dominion.

- 1 **B**LESS thou *Jehovah*, O my Soul!
His holy Name by all my Pow'rs be blest'd,
- 2 Ever, my Soul! *Jehovah* ever blest;
And do not all His Benefits forget.
- 3 All thy Transgressions He forgives:
All thy Infirmities He heals.
- 4 Thy Life from all Destruction He redeems:
And clasps thee in His Mercy's gracious Arms.
- 5 What thy Mouth craves His Goodness largely
gives:
And, as the Eagle's, will thy Youth renew.

6 *Jehovah*

ψ. 4. Clasps thee in His Mercy's Arms.] Hebr. *encompasses*, or *surrounds thee* with Favour and Mercy.

ψ. 5. *Will renew.*] So the Hebr. speaks in the Future: and the Chald. explains it, by adding *in the World to come.*

- 6 *Jehovah* for the heavy-laden Souls,
His Mercies and His Judgements has prepar'd.
- 7 His Ways to *Moses* He reveal'd ;
His Works all *Israel's* Sons beheld.
- 8 *Jehovah* good and gracious is :
To Anger slow, in Mercy great.
- 9 In Measure always His Corrections come :
He does not Wrath eternally retain.
- 10 His Dealings are not like our Sins :
Nor as our Guilt is our Reward.
- 11 As the vast Space which Earth from Heav'n divides,
His Mercy is to all that fear Him great.
- 12 See, how far distant East and West are plac'd :
And, lo ! He does our Sins as far remove.
- 13 A Parent's Bowels on His Children yearn :
Like Pity in *Jehovah* all that fear Him find.
- 14 For He considers what we are :
Still He remembers we're but Dust.
- 15 A Mortal, Ah ! his Days are as the Grass :
He flourishes but as a Field-born Flower.
- 16 Soon as the Wind has blown, it disappears :
Nor will its Place e'er know it more.

17 Yet

ψ. 6. The heavy-laden Souls.] Hebr. *the Oppressed*; who here seem to be such as are oppressed, wearied, and heavy-laden with the Burthen of their Sins : because it is for such that The Lord *gnasab*, makes, works out, or provides *zedakot*, Mercies ; so the LXX. render. And as to the Word *Judgements*, it denotes generally, if not always, in this Book of Psalms, Counsels, or wise and judicious Directions.

- 17 Yet they that humbly fear before Him find,
Jehovah's Mercy is for ever sure;
 To Children's Children He his Goodness proves:
- 18 To all that do His Covenant observe;
 That think, and do what He commands.
- 19 Heav'n for His Throne *Jehovah* fix'd:
 And over all His Kingdom rules.
- 20 *Jehovah* then, All ye His Angels! praise:
 Ye mighty Pow'rs! fulfilling His Command,
 Soon as you hear Him, speak and give the Word.
- 21 Ye vast, unnumber'd Hosts! *Jehovah* praise;
 Ye Servants! waiting still to do His Will.
- 22 All ye, His Handy-Works! *Jehovah* praise;
 Be He thro' all His wide Dominion prais'd.
 Ever, my Soul! do thou *Jehovah* praise.

P S A L M CIV.

THE Church is here again stirring up herself to praise The Lord her God, from the Consideration of His Majesty, Wisdom and Goodness, as displayed in His Works, and that Variety of Creatures which He supports, till they have done their Work on Earth, and then returns them to their native Dust. But yet He will send forth His Spirit, and renew the Face of the Earth, and shall rejoice in His Works. Only the Wicked must perish, and be seen no more on Earth.

- 1 **S**TILL, O my Soul! do thou *Jehovah* praise.
 O Lord my God! beyond Expression great!
 With Majesty and Honour deck'd!

- 2 With Light, as with a Garment rob'd!
The Heav'ns bright Canopy thou spreadest wide.
- 3 His Chambers He in mighty Waters builds;
And on the Clouds, as in a Chariot, rides;
And walks upon the Wings of Wind.
- 4 His Angels He bright Spirits makes;
His Ministers a shining Flame.
- 5 Earth on such Pillars He has built,
No Time can make it from its Place remove.
- 6 The Deep had, Garment-like, furrounded it;
The Waters stood on high, above the Hills:
- 7 At Thy Rebuke they ran, they fled;
They hasted at Thy Thunder's Voice.
- 8 As Hills they rose, but fell down Vales,
To their, by Thee appointed, Place.
- 9 There Thou hast bounded them, nor may they pass;
Or e'er, to overflow the Earth, return.
- 10 Yet, in the Vales, Thou sendest Springs:
Amidst the Hills they flow along:
- 11 To ev'ry Beast in ev'ry Field give Drink;
And yield for the wild Asses Thirst enough.
- 12 Their Nests the Fowls of Heav'n beside them
build;
From leafy Branches giving forth their Notes.
- 13 His high Abodes to Mountains furnish Drink:
The Wants of all the Earth Thy Works supply;
- 14 Making the Grass for Cattle spring,
With various, useful Herbs for Man;
From very Earth producing Bread;

15 And

- 15 And also Wine, to cheer the drooping Soul,
Brightning His Face, ev'n more than Oil ;
While Bread his fainting Heart supports.
- 16 The very Trees do by *Jehovah* live ;
Those Cedars which in *Lebanon* He plants ;
- 17 That there the Birds their Nests may build ;
The Stork among the Firs her House may find.
- 18 The highest Hills yield Pasture for the Goats :
And Rabbits in the Rocks a Shelter gain.
- 19 The Moon a Guide for solemn Feasts He made :
And taught the Sun his Setting-time to know.
- 20 Darknes Thou spreadest then ; the Night appears :
The savage Tribes all prowle about.
- 21 Young Lions, roaring after Prey,
Are begging, thus, from God their Food.
- 22 The Sun arises, and they all retire,
And lie down, still and quiet, in their Dens.
- 23 While Man goes forth to do his Works ;
And follow Labour, till the Evening comes.
- 24 How manifold, O Lord ! Thy Works ?
In all, and each, Thy Wisdom shines :
And all the Stores that fill the Earth are Thine.
- 25 Yea, and that Sea, of great and wide Extent,
Where Animals, unnumber'd, glide along ;
With smallest Creatures those of monstrous Bulk.
- 26 There the Ships walk, with that *Leviathan*,
Whom Thou, to sport therein, hast made.

27 And

† 15. The drooping Soul.] Hebr. *leb enos*, which, in both Parts of this Period, seems to denote the *sick*, fainting, or drooping Heart, or Soul ; rather than the Heart or Soul of Man.

- 27 And these Things, all of them, from Thee expect
Their Food, each in his Season, to receive.
- 28 What they pick up, is all Thy Gift :
Thy open'd Hand their Mouths with Goodness fills.
- 29 Thy Face Thou hidest ; then they fear :
Their Breath Thou takest back ; they die,
And to their native Dust return.
- 30 Thy Spirit Thou wilt send ; they'll be re-form'd :
And Earth her Face by Thee renew'd shall wear.
- 31 Eternal is The Glory of The Lord :
The Lord will surely in His Works rejoice.
- 32 The Earth, at His dread Look, shall tremble :
The Mountains, touch'd by Him, shall smoke.
- 33 Long as I live, The Lord shall be my Song ;
My God I will, while I have Being, praise :
To speak, to think of Him is sweet.
- 34 Sinners, from off the Earth, shall cease ;
The Wicked shall be seen no more :
Bless thou *Jehovah*, O my Soul !
Hallelujah, Hallelujah.

ψ. 30. Re-form'd.] Hebr. *created* ; again, as it were, created and new made ; according to what the next Line expresses—and as they will be, at the Restitution of all Things : which seems to be here pointed at.

ψ. 31. Eternal is The Glory.] Or, more literally, as *cabod*, *Jehovah* seem to be in Apposition, *The Glory, The Lord is eternal*. It is the Eternity of God the Son, therefore, which is here pointed at, and declared. For, He is the Shining-forth of The Father's Glory, and often stiled emphatically, The Glory. And He also is to rejoice in His Works, when He has renewed and restored all Things—by delivering them from that Bondage of Corruption, to which they are now become subject.

P S A L M CV.

*THE Prophet is here stirring up Israel to proclaim and praise The Name of The Lord; to seek His Strength and Face (in the Person of Jesus Christ;) to think of, and be telling the Wonders He has done for them; in full Assurance of His remembering the Covenant, and being still their God; if they will return to their Obedience, and observe His Laws—to which He is calling them by our Mouths, as often as we repeat this divine Hymn, in a thankful Sense of the Mercy which has brought Us to the Knowledge of the Grace which is by Jesus Christ; and with a true Desire that His Judgements (i. e. His Laws and Statutes) may be known and observed by all the Earth, as *ψ*. 7 foresees they will.*

- 1 **G**IVE to Jehovah Praise; resound His Name:
What He has done among the People tell.
- 2 Sing to His Praise, to Him your Songs direct:
And let His Wonders be your daily Talk.
- 3 Exult, and triumph in His holy Name:
Let ev'ry Heart that seeks The Lord rejoice.
- 4 Seek ye The Lord, then; seek His Strength:
His Face with Zeal unwearied seek.
- 5 Think of the Wonders He has done;
His Statutes, and the Judgements of His Mouth;

[6 Ye

ψ. 1. Resound His Name.] Or, publish and proclaim it; as the Margin of our Bibles, in *Isai*. xii. 4, well renders the Words here used. And the Subject-Matter leads to the same Sense of them here.

- 6 Ye that His Servant *Abr'am* Father call;
Who from His chosen *Jacob's* Loins descend;
7 He is The Lord our God, He changes not:
His Judgements are in all the Earth display'd
8 His everlasting Cov'nant He remembers;
His Word to thousand Generations pass'd;
9 The Covenant with *Abr'am* made,
The Oath to *Isaac* also sworn,
10 To *Jacob* by Decree confirm'd,
To *Israel* as a Cov'nant ever sure:
11 To Thee, He said, to Thee I give the Land,
This *Canaan*, as your Heritage and Lot,
12 When they were yet in Number few;
As Nothing, nay, ev'n Strangers there.
13 When they from Nation unto Nation walk'd,
And from their Kingdom to a People strange,
14 He suffer'd none to do them Hurt;
But even Kings, on their Behalf, rebuk'd.
15 Let no one mine Anointed touch;
Nor to my Prophets offer Harm.
16 A Famine on the Land He call'd,
And brake the Staff of all their Bread:
17 But He before them a Purveyor sent,
Ev'n *Joseph*, for a Servant sold.
18 In Chains his Feet afflicted lay;
His very Soul the Iron pierc'd,

19 Till

§. 13. Their Kingdom.] What was promised them as a Possession, or Kingdom. And in this Way the antient Versions represent it, and render, They went *de Regno ad Populum alium*.

- 19 Till he the Prefence of His Word obtain'd,
Jehovah's Word, who had his Patience prov'd.
 20 In Haste, the King to loose him gave Command:
 His Liberty that mighty Prince restor'd.
 21 Of all his House declar'd him Lord;
 A Ruler over all he had;
 22 His Princes, as he pleas'd, to check,
 And to his Elders Wisdom teach.
 23 'Twas then that *Israel* into *Egypt* came;
 And *Jacob* sojourn'd in the Tents of *Ham*.
 24 His People there He greatly multiplied:
 He even made them stronger than their Foes,
 25 Whose Hearts for This to hate them turn'd,
 And foul Devices for their Hurt contriv'd.
 26 His Servant *Moses* then He sent;
 And *Aaron*, chosen for His own.

27 He

†. 19. Till he.] Hebr. *Till his Word came*—came to pass, says Dr. *Hammond*, understanding it of *Joseph's* Word, or Interpretation of the Butler's and Baker's Dreams. But he remained a Prisoner two Years after That. The Meaning, therefore, seems rather to be this; *Joseph's* Afflictions seem'd very grievous to Him, till *Christ*, The Word of *Jehovah*, visited his Soul; or till The Lord (*Jehovah*) was with him, as *Moses* expresses it, *Gen.* xxxix. 21, and where the Chald. reads, *The Word of Jehovah* was with him. The immediate Antecedent here indeed is *Joseph*; but it is not unusual for the Relative to refer to a remote Antecedent, which is the principal Subject of the Discourse, as here *Jehovah* plainly is. However, if the other Sense be chose, the Lines may be,

Till the fulfilling of his Word had prov'd,

It was Jehovah's Word, to clear him giv'n.

†. 20. Mighty Prince.] Hebr. *A Ruler of People*; i. e. or of many People, or of wide and large Dominions; as *Pharaoh* was.

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- 27 He gave them Pow'r to work His Signs,
His Wonders, in the Land of *Ham*.
- 28 Darknefs He fent, and made it very dark :
Yet were they not obedient to His Word.
- 29 Their Waters into Blood He chang'd :
Their very Fish He thus destroy'd.
- 30 Whole Swarms of Frogs their Land produc'd :
They even in the Royal Chambers crawl'd.
- 31 He gave the Word, and Dog-Flies came :
And even Lice in all their Coasts.
- 32 For gentle Showers, He gave them Hail,
With flaming Fire, thro' all their Land.
- 33 He smote their Fig-trees and their Vines :
The shatter'd Trees their Land bespread.
- 34 He spake the Word, and Locusts came ;
And Caterpillars, an un-number'd Host.
- 35 The Herbs of all their Land they soon devour'd :
And all the Produce of their Ground destroy'd.
- 36 Ev'n all the First-born in their Land He slew ;
The very Flow'r and Chief of all their Strength.
- 37 'Twas then He brought His People out,
With Silver and with Gold enrich'd :
In all their Tribes no feeble Person came.

38 *Egypt*

ψ. 28. Were not obedient.] So the LXX. and Syr. read :
and this surely must be the true, original Reading, as the *Egyptians* were *not obedient*, till that Destruction of their First-born,
which was the Plague which immediately followed this Dark-
nefs. The different Reading in our present Hebr. Copies, Bp.
Hare seems happily to have accounted for, by supposing it to
have been occasioned by the Omission of one Hebrew Letter,
which made what should have been *lo fameru*, to be (through this
Mistake of some Transcriber) *lo maru*.

- 38 *Egypt* at this their Going-forth rejoic'd :
 With Fear possess'd, they even wish'd 'em gone.
- 39 A Cloud to cover them *by Day* He spread :
 And guided them with shining Fire by Night.
- 40 They did but ask, He sent them Quails :
 And Plenty also of the Bread of Heav'n.
- 41 A Rock He open'd, and the Waters flow'd :
 In Lands, till then quite dry, ev'n Rivers ran.
- 42 His holy Word He thus remember'd,
His Promise to His Servant Abraham.
- 43 Guided by Him, His People joyous went :
 His Chosen with triumphant Shouts pass'd on.
- 44 To Them the Nations Fields and Lands He gave ;
 The Labours of the People they possess'd,
- 45 That they His Statutes might observe,
 And be obedient to His Laws.
Hallelujah, Hallelujah.

P S A L M CVI.

THIS Psalm also is stirring up Israel to praise Jehovah, their God and King. It first acknowledges that His Mercy is for ever ; foresees the Felicity of His Chosen, and expresses a warm Desire to partake therein. And then, having confessed the many and grievous Provocations of Israel, it begs that, according to His wonted Mercy, He would still be their Deliverer ; gathering them from among the Nations, that they may praise and bless His holy Name.—In which Petition all the Israel of God are to join, that the Blessed Times for the Restitution of all Things may come ;

as we are taught they will, when the Heart of Israel shall turn unto The Lord; that He may renew His Mercy to them, and gather them from among the Nations.

- 1 **J**EHOVAH praise; that good and gracious God:
Yea, and His Mercy is for ever.
- 2 *Jehovah's* mighty Acts who can express?
What Tongue can all His Praise display?
- 3 They're blest who by His Judgements walk:
Who just and right in all they do regard.
- 4 Think, Lord! on Me when Thou thy People sav'st:
Let me my Lot in Thy Salvation find.
- 5 That thine Elect in Bliss I may behold;
Be a Partaker in Thy People's Joy;
And with Thine Heritage triumphant sing.
- 6 As did our Fathers, so have we transgress'd:
Our Works are evil, and our Deeds perverse.
- 7 Our Fathers, they who had in *Egypt* dwelt,
Regarded not Thy mighty Works:
Thy wondrous Goodness they consider'd not,
But at the Sea, ev'n the *Red-Sea*, rebell'd.
- 8 Yet for His Name, He their Deliv'rance wrought,
To make them see, and understand His Power;
- 9 Rebuk'd the very Sea, and laid it dry:
Made them thro' Depths, as thro' a Desert, pass.

10 Thus

†. 4. When Thou savest.] So the Hebr. speaks: for it is not *ce*—, but *be-razon*, *i. e.* in shewing, or when Thou art shewing Favour to thy People; and so the LXX. and Vulg. *Then*, when Thou dost this, *pozdoni*, number me in Thy Salvation; *i. e.* among thy Saved-Ones; or those to whom Thou wilt grant Salvation.

- 10 Thus from their Foes were they deliver'd,
Thus from the Enemy redeem'd;
- 11 The Waters their Oppressors overwhelm'd,
Not ev'n a single Soul of Them remain'd:
- 12 And then His Word they cou'd believe,
His Praises then they loudly sung.
- 13 Yet they His Works had soon forgot;
They wou'd not for His Counsels wait:
- 14 But in that Wilderness began to lust,
And in the very Defart tempted God.
- 15 Where He indeed what they requested gave;
But with it sent them Leanneſs in their Souls.
- 16 *Mofes* they envied alſo, tho' their Guide;
And *Aaron*, ſacred to The Lord.
- 17 The Earth then gap'd, and *Dathan* ſwallow'd
quick;
And all *Abiram's* Company devour'd.
- 18 Fire alſo in their Congregation burnt;
A Flame thoſe Wicked-Ones conſum'd.
- 19 In *Horeb* they a Calf prepar'd;
And to the molten Image bow'd.
- 20 Their Glory, thus, they fooliſhly exchang'd
For the poor Likeneſs of a grazing Ox.
- 21 The God their Saviour they forgot,
He that in *Egypt* great Things did,
- 22 Such Wonders in the Land of *Ham* diſplay'd;
Such Terrors at the *Red-Sea* ſhew'd.

23 Soon

ſ. 16. Tho' their Guide.] Hebr. *in the Camp*; i. e. while
he acted there, as their Guide; leading them, and ordering their
Journeyings and Encampments.

- 23 Soon their Destruction He had then decreed,
 Had not His chosen *Moses* humbly stood
 To supplicate His Face, in this sad Breach;
 And thus His high, destroying Wrath appeas'd.
- 24 Still the delightful Land they lightly priz'd;
 They shew'd no Faith, nor wou'd His Word believe:
- 25 But, boldly murmuring within their Tents,
 Obedience to *Jehovah's* Will refus'd.
- 26 For this His Hand was lifted high
 To overthrow them in the Wilderness;
- 27 To make their Seed among the Nations low,
 To scatter them, o'er all the Earth dispers'd.
- 28 Yet did they ev'n with *Baal-Peor* join;
 And with the Dead in Sacrifice partake.
- 29 Thus vile and thus provoking were their Works:
 And, lo! a sudden, spreading Plague.
- 30 For Vengeance then good *Phineas* rose:
 The Plague for That was stopt and ceas'd;
- 31 And he, by this *his well-tim'd Zeal*,
 Eternal Fame and Honour gain'd.
- 32 They also much at *Meribah* provok'd;
 For which on *Moses* Loss and Damage came.
- 33 For they his righteous Spirit vex'd;
 And made his Lips too rashly speak.
- 34 The People, as *Jehovah* had commanded,
 They did not root out and destroy.
- 35 They even with those Nations join'd,
 And dar'd to imitate their Works.

- 36 Before their Idols they, in Worship, bow'd;
And found it soon a fatal Snare :
- 37 For thus their Sons and Daughters they
To offer unto Devils learnt.
- 38 That guiltless Blood they dar'd to shed;
Their very Sons and Daughters Blood,
They offer'd That to *Canaan's* Idol-Gods ;
Defiling thus, with Guilt of Blood, the Land.
- 39 Such were their Works, and these their filthy Deeds :
Thus went they whoring after their Desires.
- 40 For this the Anger of The Lord rose high :
His People, ev'n His Heritage, He loath'd.
- 41 Into the Nations Hands He gave them up :
And they that hated them their Lords became.
- 42 Plunder'd by Enemies, and much oppress'd,
Under their Hand exceeding low they sunk.
- 43 Yet did He many Times deliver them,
When they by their Devices had rebell'd :
And, for their Wickedness, lay groveling low.
- 44 No sooner He their Cry had heard,
But He wou'd look on their Distress.
- 45 His Covenant He then remember'd ;
And, after His great Mercy, wou'd repent.
- 46 Favour and Pity for them He inspir'd
Into those very Hearts that made them Slaves.
- 47 Oh ! still preserve and save us, Lord our God !
Gather us out from all the Nations round
To own and bleſs Thy holy Name,
To boast and triumph in Thy Praise.

48 The Lord, of *Israel* God, be blest'd
 From everlasting, and in ev'ry Age:
 Let all and ev'ry People say, *Amen*.
Hallelujah, Hallelujah.

P S A L M CVII.

THE Redeemed of The Lord are here called to praise Him, in a kind of Foresight, or Anticipation of the Joy where-with they will do it, when He has gathered them out of all Lands, and brought them to that continuing City (pointed at Hebr. xiii. 14) which they were still seeking, amidst the various Dangers and Difficulties to which we are now exposed, and which, by our Sins and Follies, we often bring upon ourselves, in our Passage through this World: which Dangers and Difficulties are here, in several Instances, represented and urged as Reasons for praising Him now, from a Sense of that Goodness which guides and conducts us—through them all—to that continuing City.

- 1 **J**EHOVAH praise; that good and gracious God;
 Yea, and His Mercy is for ever.
- 2 So the Redeemed of The Lord will say;
 Those He redeems from The Oppressor's Hand;
- 3 When from all Lands He takes and gathers them,
 From ev'ry Part and Quarter under Heaven.
- 4 They wander in a desert Wilderness;
 No Way to an abiding City find.
- 5 With Hunger and with Thirst oppress'd,
 Their very Souls within them sink.

6 But

† 4. An abiding City.] Hebr. *A City of Habitation*; a Place to dwell, settle, and abide in; a continuing City, *Heb. xiii. 14.*

- 6 But when in Trouble to The Lord they cry,
From their Distresses He delivers them ;
- 7 He guides their Steps into a Way that's right,
To an abiding City sure to lead.
- 8 Let them the Goodness of The Lord confess :
The Wonders He for *Adam's* Children does.
- 9 How He the thirsty longing Soul contents :
The famish'd empty Soul with Goodness fills,
- 10 Tho' set in Darkness, and the Shade of Death ;
In Misery, and as with Iron bound.
- 11 When Men against the Word of God rebel,
And the wise Counsels of The Highest slight,
- 12 He sends them Labour, and their Spirit breaks ;
They slip and fall, and have no Helper nigh :
- 13 Yet when in Trouble on The Lord they call,
From their Distresses He delivers them ;
- 14 Brings 'em from Darkness and the Shade of Death,
And breaks in sunder all their Bonds.
- 15 Let 'em the Goodness of The Lord confess ;
The Wonders He for *Adam's* Children does ;
- 16 How He the brazen Gates has broke
And cut in Pieces Iron Bars.
- 17 Fools, in Affliction, feel the sad Effects
Of their Transgressions and their Wickedness.
- 18 All Kinds of Food their Souls abhor ;
The very Gates of Death they well-nigh touch :
- 19 Yet when in Trouble on The Lord they call,
From their Distresses He delivers them ;

20 He

ψ. 17. Feel the sad Effects.] Hebr. *are afflicted from the Way*
—the Course, or in consequence of *their Transgressions.*

- 20 He sends His Word, and gives them Health :
He saves them from the Jaws of Death.
- 21 Let 'em the Goodness of The Lord confess,
The Wonders He for *Adam's* Children does ;
- 22 Let 'em the Sacrifice of Praise present,
And publish, with triumphant Joy, His Works.
- 23 They who in Ships go down upon the Sea ;
Whose Business in the mighty Waters lies ;
- 24 These Men *Jehovah's* Works behold ;
What Wonders in the Deep He does.
- 25 He speaks, and stormy Winds arise ;
Lifting on high its rolling Waves.
- 26 Up to the Heav'ns they go,
Down to the Deep they fall ;
Their Soul for Trouble melts ;
- 27 They stagger, and as Drunkards reel,
And all their Art lies swallow'd in the Storm :
- 28 Yet when in Trouble on The Lord they call,
From their Distresses He delivers them.
- 29 The Storm He quiets in a Calm :
And all its Waves lie hush'd and still.
- 30 Then they in present Rest rejoice ;
And soon their wish'd for Haven gain.
- 31 Let 'em the Goodness of The Lord confess ;
What Wonders He for *Adam's* Children does :
- 32 Let them in Congregations Him exalt ;
And praise Him in the Place where Elders sit.
- 33 Rivers into a Wilderness He turns :
And Springs of Water Dry-Ground makes.

264 P S A L M CVII.

- 34 A fruitful Land to Barrenness is chang'd,
To punish Sin in its Inhabitants.
- 35 A Defart He with spacious Pools will fill :
A Land of Drought with Fountains shall abound.
- 36 Thither He will the Hungry lead :
There an abiding City they shall find.
- 37 Then Fields they sow, and Vineyards plant ;
And Fruit in great Abundance reap.
- 38 For, blest'd by Him, they greatly multiply :
And never any Loss of Cattle know.
- 39 Or if they are reduc'd, and sinking low
Thro' Pressure, Trouble, or by any Plague ;
- 40 When Princes with Contempt are overwhelm'd,
And made to wander in a pathless Wild :
- 41 He will the humble Poor from Trouble save :
And set, as Sheep in Folds, their Households safe.
- 42 The Righteous this rejoicing will behold :
And all Iniquity bedumb'd shall sit.
- 43 Wou'd you be wise ? be laying this to Heart :
The Goodness of The Lord you then shall see.

P S A L M CVIII.

IN a joyful Foresight of the Mercies which the foregoing Psalm is teaching her to hope for, the Church is here, y. 1—5, professing her Heart fix'd, prepar'd and resolved, to be praising God among the Nations. Then, y. 6, her glorious Head is introduced, making Intercession for this His faithful Church, which The Lord vouchsafes to love. And then again the Church expresses her Joy, in what God in His Holy-One
thus

y.
also,

thus speaks: firmly trusting, through Him, to divide Sichem—and triumph over all her Enemies; represented here, as in Psal. lx, under the Names of Edom, &c. those antient Enemies of the People of God.

- 1 **M**Y Heart is fix'd, O God! my Heart is fix'd;
Thy Praise my Songs shall tell, my Hymns
display.
- 2 Awake, my Glory! quick, and soon awake:
Early I will the Lute and Harp awake.
- 3 Thee, Lord! I will among the People sing:
My Songs shall Thee among the Nations praise.
- 4 Higher than Heav'n Thy Mercy I confess:
Thy Truth the very purest Skies outshines.
- 5 Be Thou, O Lord! above the Heavens high:
Thy Glory over all the Earth display.
- 6 That those Thou lovest may Deliv'rance find,
Me let Thy Right-Hand save, and hear.
- 7 God, in His Holy-One, *behold!* has spoke:
I shall rejoice, *Sichem* I shall divide;
Before me *Succoth's* Vale shall measur'd lie.
- 8 *Gilead* is mine, *Manasseh's* also mine;
My Head from *Ephr'im* Strength receives;
My Laws by *Judah* are decreed.
- 9 A Washing-Pot of *Moab* I shall make,
My conqu'ring Shoe o'er *Edom* cast,
O'er *Palestine* triumphant shout.

10 Who

ψ. 7. In His Holy-One.] Thus the Hebr. is rendered here also, as in Psal. lx. by the LXX. and Vulgate.

- 10 Who to the fenced City is my Guide?
 Who will to *Edom* lead me safe?
- 11 Must we, O God! by Thee rejected stand?
 Wilt Thou no more be leading out our Hosts?
- 12 Thy Help in Trouble let us have:
 In vain we look for Help from Man.
- 13 Thro' God we mighty Things shall do:
 'Tis He that will tread down our Foes.

† 10. —to *Edom*.] See Note on *Psal.* lx. 9.

P S A L M CIX.

THE Prophet David is here sustaining the Person of his great Root and Offspring, Christ; who, y. 1—5, is complaining of unjust and most violent Persecutions from those to whom He was doing Good and shewing Love. And then, having forewarned His Enemies (by the Example of Judas) of the dreadful Consequence of their wicked Hatred and Opposition, y. 6—20, He returns, y. 21, to His humble Supplications, in full Assurance of Deliverance; and promises that thankful Praise which was to be, and now daily is offered, by His mystical Body, the Church; for which, as for His own Soul, He is represented offering these Intercessions; that it might be preserved, and delivered from all its Enemies—those of the latter Days especially.

- 1 **O** GOD! Thou God of all my Praise!
 Do not regardless now, in Silence, sit.
- 2 For, lo! the Mouths of Wickedness and Guile
 Are all pursuing me, and open'd wide,
 To slander me with false and lying Tongues.

- 3 In Crowds they come, throwing out spiteful Words:
And yet can shew no Cause or Reason why.
- 4 They hate me for my very Love:
While all my Work is humble Pray'r.
- 5 Evil for Good, unkindly, they return:
And all my Love with bitter Hate reward.
- 6 Him to The Wicked-One Thou wilt commit:
And, on his Right-Hand, *Satan* will appear.
- 7 He, when his Tryal comes, must be condemn'd:
His very Praying will be found a Sin.
- 8 Few, and cut short, will be his Days:
Another to his Office must succeed.

9 His

†. 6. Him—Thou wilt commit.] *i. e.* him, whoever he be, that does such Things; Him Thou *wilt commit*. In the Hebr. indeed, we now read *Commit thou* which possibly may be an Idiom of the Hebrew, meaning the same as *Thou wilt commit*; or else the Mistake of some Transcriber, from the near Resemblance of the Letters which make the Difference. However it be, as all the following Verbs are plainly future, and the Speaker here is, manifestly, that meek and humble Poor-One, the Man *Christ Jesus*, who, on the very Cross, prayed for His Murderers; it seems most reasonable to take the whole as a Prophecy, and so a gracious Warning, not only to *Judas*, but to the whole Nation of Apostate *Jesus* (to whom *St. Austin* applies it) or rather, to *all His Enemies*: for so the gracious Speaker himself applies it, †. 20; meaning, doubtless, the Enemies not only of His Person, but of His Church also, in all Ages.—In Them, therefore, it will assuredly be verified, in Punishments reserved for them in the Age or World to come: but represented, or figured out here, by sad Calamities in This. And that thus, chiefly, it is to be understood, we seem to have no obscure Intimation in †. 13, which says, his Name shall be blotted out *be-dor aber*, in the other, or After-Age; in which they will find themselves *not written among the Righteous*; *but their Names blotted out of the Book of Life*: Psal. lxi. 28.

- 9 His Children will poor Orphans be :
His Wife in Widowhood shall mourn.
- 10 Wandring and strolling far his Children go ;
From Desarts they'll come forth to beg.
- 11 His Substance will by Sharpers be devour'd :
And Strangers all his Labours shall consume.
- 12 No Pity will he ever find :
None will his Orphan-Brood relieve.
- 13 His Offspring's Portion's Rooting-out :
Another Age will never hear their Name.
- 14 His Father's Guilt before The Lord will lie :
Nor may his Mother's Sin be done away.
- 15 Ever before The Lord they will remain :
And root their very Memory from Earth.
- 16 For doing Good was never in his Thoughts :
But he the poor and needy one pursues,
And persecutes th' afflicted Soul to Death.
- 17 In Cursing he ev'n takes Delight ;
That, therefore, will his Portion be ;
In Blessing he no Pleasure feels ;
That, therefore, he will never have.
- 18 As he with Cursing cloath'd appear'd,
As Water 'twill into his Bowels come :
'Twill sink as Oil into his Bones.
- 19 Cover'd therewith, as with a Cloak, he'll stand :
And feel it still the Girdle of his Loins.
- 20 Such, from The Lord, will be my Foes Reward ;
Of all that hate my Soul the dreadful Lot.

21 But,

- 21 But, O *Jehovah*! my Support and Lord!
Deal Thou with Me according to Thy Name.
Sweet is Thy Mercy; oh! deliver me;
- 22 For I am poor, and greatly needing Help;
My wounded, broken Heart within me sinks.
- 23 I'm, as a Shadow, swiftly passing off:
Or as a Locust cast away, and scorn'd.
- 24 My Knees with Fasting feeble grow:
My Flesh is wasted, and to Nothing sunk.
- 25 I am their very Jest become:
They look, they gaze, and wag their Heads.
- 26 O Lord my God! be Thou my Help;
Make my Deliv'rance, as Thy Mercy, great.
- 27 So shall Thy Hand in my Escape appear;
And they, 'Tis what Thou, Lord! hast done, confess.
- 28 Tho' curs'd by Them, I shall by Thee be blest'd:
They'll strive to do me Mischief, but be sham'd;
And Thy poor Servant shall rejoice.
- 29 Cloath'd with their Shame my Enemies must be:
Confusion, as a Cloak, will cover them.
- 30 My Mouth *Jehovah*'s Praise shall ever sing:
Him, in the Midst of Multitudes, I'll praise;
- 31 For, to the Poor-One He's a Right-Hand Guard:
His Soul, from wicked Judges, He will save.

P S A L M CX.

IN the foregoing Psalm the Messiah was represented to the Prophet David in Distress, and making Supplications, as with strong Crying and Tears. But here the Scene is changed: he sees Him now, y. 1, called up to the Throne of Glory, to sit there on the Right-Hand of the Majesty on high. He addresses himself to Him, therefore, y. 2, in a joyful Foresight of the Greatness of His Power, the Willingness of His People, the Multitude of His Seed, the Perpetuity of His Priesthood, His judging among the Nations, His repairing the Ruins of our poor Carcasses, though laid in Dust, and His Exaltation, or final Triumphs over all His Enemies.

1 *JEHOVAH* to my Lord thus spake, and said,
Come and sit here, on My Right-Hand, secure:

Till I thy Foes thy Footstool make.

2 The Scepter of Thy mighty Power
The Lord will out of *Zion* send:
Thou, in the Midst of Enemies, shalt rule.

3 Thy People free and willing come:

They're

y. 3. Thy People free and willing.] *Hebr. Thy People are Free-will Offerings in the Day of Thy Power, in the Beauties of Holiness. Beyond the Womb of the Morning there is for Thee a Dew of Youth—of Seed, or Offspring. Thus, according to one of the Interpretations offered by Dr. Hammond, the Hebrew may be almost literally rendered, and taken as a Prediction of the Multitudes, which in the Beginnings of the Gospel did, and again in the latter Days shall (when the Fulness of both Jews and Gentiles come in) willingly submit to the Scepter, and shew themselves of the Seed of The Messiah; adorned with all the Beauties of Holiness, in a true and zealous Piety.*

They're all, in Thy great Day of Power,
 In beauteous Holiness array'd.
 Thy Portion is a num'rous Race,
 Beyond the Drops of Morning-Dew.

- 4 The Lord hath sworn, and will perform it,
 Thou art for evermore a Priest,
 As was, in antient Times, *Melchizedek*.
- 5 On thy Right-Hand, O Thou my Lord!
 Ev'n Kings, in His great Day of Wrath, must
 bleed.
- 6 Among the Nations He, as Judge, shall rule;
 He will our Ruins, *laid in Dust*, repair;
 And the proud Head of many Countries wound.
- 7 The humble Way-side Brook shall give Him
 Drink:
 And He, for This, shall sit exalted high.

✧ 4. As was *Melchizedek*.] To this Effect it is generally rendered. But the more literal Rending of the Hebr. as we now have it, is, *By My Command, O Thou Melchizedek—i. e. Thou, my King of Righteousness.*

✧ 6. He will the Ruins—repair.] Hebr. *He fills*, or will fill *the Carcases*; those Ruins of our poor earthly Tabernacles. Or, if there be an *Ellipsis* supposed, and supplied by, He will fill *the Places*, or *the World*, or *the Field of Battle* with Carcases, it will come almost to the same Thing, according to those Prophecies which point at the *Gathering all Nations to Battle*, before the filling up, or repairing, the Ruins of our Carcases, at the Resurrection. And that this is the Design and Meaning, seems the more probable from the next Line, which appears to point at that Wicked-One, *the Head of many Lands*, whom The Lord will destroy *by the Breath of His Mouth, and the Brightness of His coming.*

P S A L M CXI.

THE Prophet is here teaching us to praise The Lord for His former Works and Wonders, in full Assurance of that Redemption which He had promised, and which is therefore here spoke of as even then sent, or granted, to His People, according to the Covenant established with all Generations; from whence we learn that the Fear of The Lord is the Beginning of Wisdom, and that His Praise will endure for ever.

- 1 **W**ITH all my Soul I will *Jehovah* praise,
In the great Congregation of the Just.
- 2 What Grandeur in *Jehovah's* Works we see!
By all that love 'em they're consider'd much.
- 3 His Works in Majesty and Honour shine:
His Righteousness is sure, and ever firm.
- 4 He for His Wonders a Memorial fix'd:
Jehovah good and merciful appears.
- 5 For such as fear Him largely He provides:
He never will His Covenant forget.
- 6 His Pow'r, in mighty Works, His People saw;
Till, for their Heritage, He Nations gave.
- 7 In what He does we Truth and Judgement see:
And all His Statutes sure and faithful prove.

8 They

✧ 4. *Jehovah* good—appears.] Hebr. *is good and merciful*; *i. e.* in appointing a Memorial for His Wonders; as was of old, the Passover, and Now, the Eucharist.

✧ 5. Largely He provides.] Hebr. He gives *terep*, a Prey: which, being the Fruit of Conquest and Victory, implies more than necessary Food.

- 8 They are, for Witneſſes, for ever fix'd :
And all in Truth and Equity ordain'd.
- 9 He for His People has Redemption ſent :
To ev'ry Age His Covenant extends ;
Moſt holy and moſt awful is His Name.
- 10 Fearing *Jehovah* does to Wiſdom lead ;
Good Underſtanding all that do it ſhew :
And He eternal Praises muſt receive.

γ. 8. For Witneſſes.] Reading *la-gned* (the Punctuation changed) for a Teſtimony. For, were it to be read as the *Maſorites* have pointed it, would it not have been followed by *ve-gnolam*, and not *le-gnolam*, as it now is.

γ. 10. He—muſt receive.] Hebr. *His Praise* (not the Praise of it) *endures for ever*. And ſo our Bible Tranſlation has it.

P S A L M CXII.

THIS Pſalm plainly ſpeaks of the Meſſiah, under the Character of The Man that fears The Lord : declaring, that His Seed ſhall be mighty on Earth, that he ſhall be had in everlaſting Remembrance, or be the Praise of all Ages, and that His Horn, or Kingdom, ſhall be exalted with Honour ; while Satan, the Wicked-One, beholds and grieves.—Theſe Things cannot with Truth, or Propriety, be applied to any but Chriſt : but in Him and His Seed, or faithful Servants, they will all in due Time be fulfilled.

1 **H**OW bleſt The Man that fears The Lord ?
Whoſe Joy it is to do His Will ?

2 Mighty

γ. 1. Whoſe Joy it is.] Hebr. *Who greatly delights in His Commands*—as He did whoſe Meat and Drink it was to do His Will, and of whom, by this Character, we may reaſonably preſume the whole Pſalm is ſpeaking.

T

- 2 Mighty on Earth His Seed shall prove :
The faithful Race will all be blest'd.
- 3 His House abounding Wealth and Plenty fill :
His Righteousness for every Age stands firm.
- 4 Light in the Darknes for the Upright springs :
He good and gracious, and The Just-One, is.
- 5 This kind, communicative Man's our Joy :
He, in the Judgement, will His Cause maintain.
- 6 For He by no Means can be overthrown :
But ev'ry Age The Just-One's Praise shall tell,
- 7 No ill Reports His Peace disturb :
His Heart is fix'd, and trusts The Lord.

8 His

ψ. 4. He good is.] *i. e.* He who is the Subject of the Psalm ; even *The Man that fears The Lord*, or *The Messiah*. He is good and gracious, and *The Just-One*, and therefore *The Justifier* of upright Men. And hence it is, that there is for Them, as the foregoing Line expresses it, *Light in the Darknes*, or Comfort in their Troubles. The Sense, therefore, does not make it necessary that the *Copula*, before *zaddick*, should be omitted : and if the Metre does, as Bp. Hare supposes (against the Authority of all the antient Versions) the Line may be, *The Just-One good and gracious is*.

ψ. 5. Is our Joy.] *Hebr.* He is *tob, bonum* (so the Word should here be rendered) *a good Thing*, what we delight in, and esteem our Joy ; since He is kind, communicative, or ready to lend the Gifts, or Talents, of His Grace and good Spirit.

ψ. 6. By no Means can be overthrown.] *Hebr.* He *shall never be moved*. *i. e.* The Kingdom of Christ shall be firm and perpetual ; and He shall be *for an everlasting Remembrance* ; or Him that is to be remembered and praised by all Ages.

ψ. 7. No ill Reports.] *Hebr.* He is *not afraid at ill Reports*. He fears not, though His Name or Religion be evil-spoken of ; as trusting in The Lord, and knowing that He shall be able to *maintain the Cause* for all His Servants, *in the Judgement* ; in which

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- 8 His Heart's upheld, and fearless He expects,
That He shall all His Foes subdu'd behold.
- 9 He distributes, He gives unto the Poor;
His Righteousness to ev'ry Age extends:
His Horn, with Honour, is exalted high.
- 10 The Wicked-One beholds and grieves;
He'll gnash his Teeth, and melt away:
The Wish of wicked Men shall Nothing prove.

ψ. 5, declares *jecalcel*, *sustentabit*, *He will support*, or maintain *His Matters*, or *His Words*—His Words of Truth, and Meekness, and Righteousness.

ψ. 8. Fearless He expects.] Hebr. *He will not fear till He can look on his Enemies*—as seeing them all subdued, and made His Footstool.

ψ. 9. He gives unto the Poor.] The poor helpless Sons of Adam. He is distributing; His Gifts and Graces among them; and will ever do it, because *His Righteousness* is for ever.

ψ. 10. The Wicked-One.] *i. e.* the Devil, for the Hebrew here is *singular*, and so denotes that Wicked-One: whose Power and Kingdom must melt away; while he beholds with Rage the Exaltation of *Christ* and His Servants. And then the Desire of *wicked Men* also (for in the last Line the Word is *Plural*) shall perish.

P S A L M CXIII.

THE Prophet here, while he is stirring up the Servants of The Lord to give Him Praise, is enabled by The Spirit to see Him praised by all Nations, and the Barren—the Church among the Gentiles also—becoming a joyful Mother of Children.

1 YE Servants of The Lord! give Praise:
Give Praise unto The Name, The Lord,

T 2

2 And

- 2 And may The Name, The Lord, be blest'd,
In This and each succeeding Age.
- 3 Ev'n from the Rising to the Setting-Sun,
The Name, The Lord, is Praise receiving.
- 4 The Lord does all the Nations rule :
His Glory is above the Heav'ns.
- 5 Who is there like The Lord our God ?
So high exalted on His Throne,
- 6 So condescending to regard
What Heav'n concerns, as well as Earth.
- 7 He lifts the Needy from the Dust ;
The Poor ev'n from the Dunghil takes,
- 8 To set him in the Princes Seat ;
The Princes who His People rule.
- 9 An Household He unto the Barren gives :
Of Children she's the Mother, and with Joy.
Hallelujah, Hallelujah.

ψ. 3. Is Praise receiving.] Hebr. *mebullal*, laudatum est, *it is praised*, and that from the Rising to the Setting-Sun. This, tho' future, the Prophet in the Spirit saw done.

ψ. 4. Does all the Nations rule.] Hebr. *is high over all Nations*. And from hence it appears, that The Lord (*Jehovah*) here spoke of is *our Lord*, or *God in Christ*: for He it is that is to be High, or have the Dominion, in all Nations. And the same appears also in those Words of ψ. 5, *Who is there like Thee ?* For, as St. *Austin* observ'd, what great Matter is it to say unto God, *Who is like Thee ?* unless it be understood of that Person in the Godhead, who condescended to take the Form of a Servant, and the Nature of Man ; and in That, to contend and struggle, as it were, with the Rulers of the Darkness of this World—those Enemies of God, and Man's Salvation. See also *Jer. x. 7*, where the Comparison made between *Jehovah*, and the wise Men of the Nations, proves the same Thing.

P S A L M CXIV.

THIS Psalm celebrates the Wonders that were done for Israel, by dividing the Sea, and the Waters of Jordan—in a Foresight of the like, or greater Wonders, when He that scattered Israel shall gather them: as St. Austin infers from Micah vii. 15—20, and as the latter Part of the Psalm seems to intimate.—In the LXX, Hallelujah is prefixed, as a Part of the Psalm; and possibly might be so: because otherwise, in v. 2, there is a Relative without an Antecedent. And if that was the Case, the Psalm may begin with this Line—Be giving to Jehovah Praise.

- 1 **W**HEN ransom'd out of Egypt Israel came,
And Jacob's House that barb'rous People left;
- 2 His Sanctuary Judah was;
And Israel His Dominion.
- 3 The Sea beheld, and fled;
And Jordan backwards flow'd.
- 4 As Rams the Mountains leap'd;
The little Hills, as Lambs.
- 5 What ails thee, O thou Sea! what makes thee fly?
And why dost thou, O Jordan! backwards run?
- 6 Why leap ye, O ye Mountains, thus, as Rams?
Why ye, O little Hills! as Lambs?
- 7 Yea, tremble, Earth! in Presence of Thy Lord:
The Presence of the God of Jacob dread.
- 8 A Rock, at His Command, a Pool becomes:
A flinty Stone a springing, flowing Well.

v. 7. Thy Lord.] Hebr. *Adon*, the Support and Life of all Things: He by whom all Things consist, and so Thy Lord. Before this thy Lord coming Now to do Marvels—tremble, Earth!

P S A L M CXV.

THE Israel of God is here begging Mercy, for the Glory of His Name; exposing the Vanity of Idol-Worship; assuring the Blessing of The Lord to all that fear Him; proclaiming Him Maker of Heaven and Earth, and rejoicing in the Hope of praising Him for ever—while the Dead (in Trespases and Sins) go downwards, and will never praise Him more.

- 1 **N**OT unto Us, O Lord! not unto Us,
Yet to Thine holy Name be Glory giv'n:
Thy Truth, and Mercy both, for This we plead,
- 2 Why shou'd the Nations say,
And where is now their God?
- 3 Our God is in the Heav'ns:
And what He pleases does.
- 4 Silver and Gold their Idols are:
The Work of earthy, mortal Hands.
- 5 A Mouth they have, but cannot speak:
And both their Eyes, but Nothing see.
- 6 Two Ears they bear, but never hear:
A Nose appears, but feels no Smell.
- 7 They've also Hands, but Nothing feel:
Nor have they ev'n so much as Breath.

8 Just

†. 1. Not unto Us.] So it is rendered in both our Translations. But the Meaning, surely, would more clearly appear, if it were rendered, as it may be, *Though not for Us*. For it is a Petition, in which the Israel of God are begging Deliverance for the Glory of His Name, *though* they could not hope for it from any Deservings of their own; and for which they plead not only His Mercy, but also His Truth; or the Promises made them in and through *Christ*.

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- 8 Just such their Makers will become :
And so will all whose Hope they are.
- 9 *Jehovah* is the House of *Israel's* Hope ;
Their never-failing Help and Shield.
- 10 *Jehovah* is the House of *Aaron's* Hope,
Their never-failing Help and Shield.
- 11 Who fear Him, in *Jehovah* ever trust ;
He is their never-failing Help and Shield.
- 12 We by *Jehovah* never are forgot :
The House of *Israel* He will bless ;
The House of *Aaron* He will bless.
- 13 His Blessing He extends to all,
Both small and great, that fear The Lord.
- 14 You, and your Children, by The Lord,
With Mercies still increasing, will be bless'd.
- 15 Ye are the Blessed of The Lord,
The Maker both of Heav'n and Earth.
- 16 The Heav'ns, the very Heavens are The Lord's :
And He to *Adam's* Sons the Earth assigns.
- 17 The Dead will give no Praises to The Lord :
No one that downward into Silence goes.
- 18 But our glad Work shall be to praise The Lord ;
Now, and for ever we His Praise will sing.
Hallelujah, Hallelujah.

†. 9. The House of *Israel's* Hope.] This is according to the Reading of the LXX. Syr. and Vulg. which is the same in the two following Periods also. And the second Line in each of them seems to prove, that it should be thus pointed and read ; for the Difference is occasioned by nothing but the *Masoretical* Pointing.

[P S A L M CXVI.]

THE Jews were wont to sing this, with some other Psalms, after their Passover; for which, doubtless, they had the Direction of some of their Prophets, who saw it represented Christ, the true Paschal Lamb, singing thus after His last Passover, to prepare Himself, as it were, for immediate Sufferings and Death, in full Assurance of being heard in that He feared; and with the most affectionate Praise and Thanksgiving then devoutly offered, and promised also to be continually offered, in the Courts of the heavenly Sanctuary, whither He was going to prepare a Place for all His faithful Servants—who, therefore, have here a most affecting Example of offering Praise, even in a Day of Trouble, within the Courts of The Lord's House here on Earth; till they come to do it in the Jerusalem above, in the Courts of the heavenly Sanctuary.

- 1 **W**HAT Love is glowing in my Breast!
The Lord my Voice and Pray'r accepts.
- 2 For, see, He bows His gracious Ear:
And I, in these my mournful Days, can sing.
- 3 The Snares of Death on ev'ry Side are spread;
The Pains of Hell have found me out:
I shall Distress and Anguish feel.

4 But

ψ. 1. What Love is.] Hebr. *I love.* i. e. I am full of Love; I love ardently and most affectionately—as Commentators well explain it—and that because The Lord accepts, or will hear (*jismagn*) my Prayer, helping me in that I feared: so that in my Days (of Distress, or Trouble) *ekra*, *prædicabo*, I will preach, proclaim, or sing aloud of His Goodness.—This Place, and also ψ. 13 and 17, seem to require this Sense of *ekra*.

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- 4 But I the Name *Jehovah* will invoke :
 Deliver, I beseech Thee, Lord ! my Soul.
- 5 *Jehovah* gracious still, and righteous is :
 Father of Mercies we our God confess.
- 6 Them that are without Guile The Lord preserves :
 Low I am brought, but He'll deliver me.
- 7 Return, my Soul ! unto thy Rest return :
Jehovah renders me a full Reward.
- 8 For Thou my Soul from Death hast snatch'd,
 Mine Eye from Tears, my Feet from falling sav'd.
- 9 And I before The Lord shall walk,
 In the blest Lands of those that live.
- 10 I now believe ; but yet I own,
 So very low I once was brought,
- 11 My hurried Spirits made me almost say,
 Men are all Lyes, *my Hopes are vain.*

12 What

†. 5. Father of Mercies.] Hebr. *merahem*, which seems to signify not barely merciful, but, from the Force of the Participle, the *Author*, Cause, Fountain, or Father of Mercies.

†. 9. The Lands.] So the Hebr. speaks in the Plural ; pointing, surely, at the Lands, or Mansions, whither *Christ* was to go, and prepare a Place for all that truly follow Him ; in the View and full Assurance of which He is represented saying, †. 8, *Thou hast snatch'd my Soul from Death.*

†. 10. But yet I own.] Hebr. *ci adabber*, but I will speak, say, or confess, I was brought so low as to be ready to say, Every Man is a Lye (reading *caxab*, instead of *cozeb*—as the *Masorites* have made it.) i. e. He is mere Vanity, nor is there any Hope of Salvation for him. This would have been the Case, if *Christ* had not prevailed in those dreadful Conflicts with the Powers of Darkness, to which, for our Redemption, He submitted ; and which seem to be here pointed at, and to require the above Correction of the *Masoretical* Pointing.

- 12 What shall I render to The Lord,
For all the Mercies He vouchsafes me ?
- 13 My Hands the blessed Cup shall hold,
While I The Name, The Lord, proclaim :
- 14 And thus, before His People's Eyes
Am rendring to The Lord my Vows.
- 15 The Lord does those that fear His Name
Too highly prize, to let them die.
- 16 I do beseech Thee, Lord ! *I said,*
For I'm Thy Servant, and Thine Handmaid's Son:
And Thou, behold, my Bonds hast loos'd.
- 17 The Sacrifice of Praise for This I bring,
And joyfully *Jehovah's* Name resound.
- 18 My Vows, before His People's Eyes,
Shall all be render'd to The Lord,
- 19 Within the Courts before His House ;
Within the Midst of thee, *Jerusalem !*
Hallelujah, Hallelujah.

✡. 15. Too highly prize.] Hebr. *Their Death is precious*—
And so it evidently appeared, when *Christ* (having taken upon
Him to be their Atonement) was heard and accepted. This
proved their Souls to be precious in the Eyes of God ; and how
unwilling He is to give them up to that Death, which was the
due Reward of their Sins.

P S A L M

P S A L M CXVII.

THE Israel of God—looking on Him whom they pierced ; as even the natural Israel shall do in the latter Days—are here confessing themselves overcome by His Mercies and never-failing Truth ; and therefore calling all Nations to join in His Praise.

1 **Y**E Nations all ! *Jehovah* praise :
Ye People all ! His Praises sing.

2 Us, by His Mercy, He has overcome :
His Truth for ever was, and is, the same.

ψ. 2. Us, by His Mercy, He has overcome.] Hebr. His Mercy *gabar gna' ena*, has prevailed over us, and subdued our Stubbornness and Sins.

P S A L M CXVIII.

THIS was the last of those Psalms which the Jews reckoned into their great Hallel, or what they sung after their Passover ; and was therefore, probably, the Conclusion of that Hymn which the Blessed Man Christ Jesus, and His Disciples, sung, after His last Passover. Most suitable to the Occasion it plainly is : and the learned Jews, both ancient and modern, are said to agree in confessing it to speak of the Messiah. And indeed, He seems to be not only the Subject, but the Person speaking—calling His Israel to praise The Lord for His never-failing Mercies, ψ. 1—4 ; professing Trust in Him, in the greatest of His Distresses, ψ. 5—9 ; foreseeing that all Nations would fight against Him (in His Body, the Church) but He should prevail, ψ. 10—12 ; that,
though

though Satan pressed hard to cast Him down, The Lord would be His Salvation, y. 13—16; that though He was to be humbled, yet He (and therefore His Body, the Church, also) should be delivered, not remaining under the Power of Death, but living to declare the Works of The Lord, y. 17—21. After which His Church seems to speak—rejoicing that He, though rejected by the Builders, is become the Head of the Corner; praying also for Support, and celebrating Him that came in the Name of The Lord to shew us Light; acknowledging Him to be her God, and that His Mercy is for ever.

- 1 **J**EHOVAH praise; that good and gracious God:
Confess His Mercy is for ever.
- 2 Be it by *Israel* now confess'd,
That still His Mercy is for ever.
- 3 Be it by *Aaron's House* confess'd,
That still His Mercy is for ever.
- 4 Be it by all that fear The Lord confess'd,
That still His Mercy is for ever.
- 5 *Jehovab* I, in my Distress, invok'd:
Jehovab with abounding Mercy heard.
- 6 *Jehovab* has for my Defence engag'd:
What Man can do I need not, will not fear,
- 7 *Jehovab* with my Helpers deigns to come;
And I shall fearless all my Foes behold.
- 8 Better it is to trust The Lord,
Than to be placing Hope in Man,
- 9 Better it is to trust The Lord,
Than to rely on any Prince's Grace.

- 10 The Nations all have now furrounded me :
But in The Name, The Lord, I'll cut them off.
- 11 They have inclos'd, and even hemm'd me in :
But in The Name, The Lord, I'll cut them off.
- 12 As swarming Bees on ev'ry Side they come ;
They flame, they blaze ; but 'tis as Fire of Thorns :
For in The Name, The Lord, I'll cut them off.
- 13 Hard thou hast prefs'd to cast me down ;
Yet still, supported by The Lord I stand.
- 14 *Jehovah* is my Strength and Song :
He will Himself be my Salvation.
- 15 The Voice of Gladness, and triumphant Joy,
Is in the Habitation of the Just.
- 16 The Lord's Right-Hand does mighty Things ;
The Lord's Right-Hand is high-exalted seen ;
The Lord's Right-Hand does mighty Things.
- 17 I shall not die, I yet shall live,
To publish and declare *Jehovah's* Works.
- 18 *Jehovah* greatly has corrected me,
But wou'd not give me up to Death.
- 19 The Gates of Righteousness be op'ning, then :
I'll enter there, and praise The Lord.
- 20 This is the Gate, 'tis holy to The Lord :
The Righteous will be entring here.
- 21 Thee I will praise, for Thou hast answer'd me :
And wilt Thy Self be my Salvation.
- 22 The Stone the Builders have refus'd,
The Head and Corner-Stone appears.

23 But

ψ. 12. They flame.] So the LXX. Chald. and Vulg. See
also Hammond.

286 P S A L M CXVIII.

- 23 But this The Lord Himself ordain'd;
And we with wondring Eyes behold.
- 24 This is the Day The Lord hath made:
Let it a Day of Joy and Gladness be.
- 25 Support us now, we pray Thee, Lord!
Send us, we pray Thee, Lord! Success.
- 26 He's blest that in The Name *Jehovah* comes:
And Ye that to *Jehovah's* House belong,
Shall all of you this Blessing share.
- 27 God is *Jehovah*, Light from Him descends:
Come, let the Sacrifice be bound,
The Blood be sprinkled on the Altar's Horns.
- 28 Thou art my God, and Thee my Song shall praise:
Thee only, O my God! I will exalt.
- 29 *Jehovah* praise; that good and gracious God:
Confess His Mercy is for ever.

†. 26. Ye that—belong.] So our old Translation—supposing an *Ellipsis* of the Pronoun *after*, and therefore that the Hebrew is to be understood as saying, *We bless you (who are) of the House of The Lord.*

P S A L M CXIX.

ADMIRABLE and most affecting are all the Parts of this Psalm. It first declares the Blessedness of all that sincerely walk in the Law of The Lord: and then proceeds to the most earnest and devout Breathings for Grace, and Power to do it, in all Circumstances. The whole seems to breathe the Spirit, and to be fitted for the Mouth of our ever-blessed and adorable Head; as being every where adorned

adorned with that Humility, Meekness, Compassion to the Souls of Men, and fervent Love to the Law of God, of which He vouchsafed to be the great Example, when He came humbling Himself in the Form of a Servant. And besides, there are several Expressions in it, which, in their full and proper Sense, could suit no Mouth but His. These, if devoutly observed, may help us to find Him speaking to our Hearts, in every Part of it; filling them with Charity, and a true cordial Love to that whole mystical Body for which He came to make Intercession, and did it always as for Himself, and His own Soul.—It only wants to be considered, therefore, as a Pattern and most affecting Example, given by their glorious Head, to every Member of that Body—as what should lead them to exercise their Hearts in such devout Aspirations; to unite their Spirit and their Prayers, to His; striving to attain, according to our Measure, the like devout and heavenly Affections.—Viewed in this Light, it would lead us to adore His Mercy, in condescending to come and make Himself our Pattern and great Example; fulfilling thus, all Righteousness, and all that the Prophets had spoke concerning Him.

A L E P H.

- 1 **H**APPY the Men of perfect Ways,
The Ways *Jehovah's* Law directs.
- 2 They who His Testimonies keep:
Who seek Him, and with all their Heart.
- 3 Who never do an evil Thing;
As walking steady in His Ways.
- 4 Thy Statutes Thou hast given forth,
To be by all with Care observ'd.
- 5 Oh! that my Ways were so confirm'd,
That always I Thy Laws might keep.

- 6 Disgrace and Shame I need not fear,
When all Thy Precepts I regard.
- 7 I'd render undisssembled Praise,
Might I Thy righteous Judgements learn.
- 8 To keep Thy Statutes I resolve:
Oh! do not Thou stand far away.

B E T H.

- 9 How may a lost Man cleanse his Way,
So as to keep and do Thy Word?
- 10 My Heart, with all its Might, is seeking Thee;
From Thy Commands to swerve permit me not.
- 11 Thy Words my Heart has hid, and treasur'd up;
With Fear, lest Thee I shou'd offend, possess'd.
- 12 The Blessed-One, O Lord! I Thee confess:
Let me Thy Statutes by Thy Teaching learn.
- 13 The Judgements by Thy sacred Mouth ordain'd,
My Lips have gladly publish'd, and declar'd.
- 14 Keeping Thy Testimonies gives me Joy,
As if I had the greatest Treasure found.

15 On

†. 9. A lost Man.] Hebr. *nagnar*, which seems here to denote not a young Man *only*, but more generally (agreeably to its Etymology) *excussus*, one shook off, or cast out—from Paradise—and sent to wander as a *Stranger*, or lost Man, here on Earth, as in †. 10. How shall a Man in such a Case (and for our Sake the Blessed Man, *Christ Jesus*, put Himself in this Case) cleanse his Way, *so as* to keep (Hebr. *Pismor*, Chald. *ut observet*) Thy Word? implying, that such an one is not able of Himself to do it, but must seek the Help which is from above, and that with the greatest Earnestness—as is done in the next Words; and through the whole Psalm.

†. 17
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will live
fire and

15 On Thy Commands I think, and muse:
And steadily Thy Ways regard.

16 Thy Statutes are my Heart's Delight:
Thy Word I never will forget.

G I M E L.

17 Be Thou Thy Servant's Guardian; all my Life
I, gladly, to fulfil Thy Word devote.

18 The Veil which blinds mine Eyes do Thou re-
move:

Let me the Wonders of Thy Law behold.

19 A Stranger here on Earth I live:
Oh! hide not from me Thy Commands.

20 My very Soul within me melts and faints:
Such for Thy Judgements is my earnest Love.

21 Thy dread Rebukes the Proud have often felt:
The Curse, who Thy Commands forsake, attends.

22 To save me from Reproach and Shame vouchsafe:
For I have still Thy Testimonies kept.

23 Tho' Princes sit, and threatening Words pro-
nounce,

Thy Servant yet on Thy Commands shall muse.

24 Thy Testimonies are my Heart's Delight;
For Counsellors I have Thy Statutes chose.

DALETH.

ψ. 17. Be Thou.] Hebr. *gemol gnal gnab-deca*, Be Thou the
Nursing-Father, Protector, or Guardian of Thy Servant; and I
will live, and keep Thy Word—to do That shall be my whole De-
sire and daily Work.

U

D A L E T H.

- 25 Low, in the very Dust, my Soul is lying :
Some Comfort grant, according to Thy Word.
- 26 My very Steps Thy Ears have heard me count :
Oh ! teach me how Thy Statutes I may learn.
- 27 Instruct me in what Thy Commands direct :
So shall I sweetly on Thy Wonders muse.
- 28 My Soul, with earnest Longings, pines and melts :
Strength and Refreshment from Thy Word I beg.
- 29 From self-deceiving Ways, Oh ! keep me far :
Let me the Guidance of Thy Law enjoy.
- 30 The Way of Truth I love and freely choose :
And keep mine Eye upon Thy Judgements fix'd.
- 31 Firm to Thy Testimonies I adhere :
A disappointed Hope, Lord ! give me not.
- 32 The Way of Thy Commands I'll haste to run,
If Thou my Heart wilt open and enlarge.

H E.

ψ. 25. Some Comfort grant.] Hebr. *Quicken, enliven, or revive me*, by granting me Comfort, in this my low and afflicted Condition. Thus it is here to be understood, I suppose. And in other Places, agreeably to the Matter in Hand. Thus, in ψ. 37, *Quicken me in Thy Way*, implies the Sense which is there given, *Make me Thy Ways with Life and Vigour run*.

ψ. 28. With earnest Longings.] Hebr. *Grief*—occasioned by his earnest Desires, and Longings for Strength, and Power to keep the Commandments.

ψ. 29. Self-deceiving Way.] Hebr. *The lying Way*, or *The Way of a Lye*: so called, because it proves a Lye, or Cheat, to all that walk in it. And to this *the Way of Truth* is opposed in the next verse.

H E.

- 33 Teach me, O Lord! the Way of Thy Commands:
So shall I there for ever steady walk.
- 34 Thy Wisdom grant me, and I'll keep Thy Law;
I'll mind and keep it, and with all my Soul.
- 35 Make me to tread the Path of Thy Commands:
For that's my whole Desire and constant Joy.
- 36 My Heart unto Thy Testimonies bend:
And let it not to vain Desires incline.
- 37 Mine Eyes from seeing Vanity restrain:
Make me Thy Ways with Life and Vigour run.
- 38 Establish for Thy Servant Thy good Word:
On That I trust, and thence to fear Thee learn.
- 39 The Shame I dread drive back, and turn away:
For I Thy Judgements sweet and good confess.
- 40 In Thy Commands, behold! my Pleasure lies:
Make me Thy Righteousness with Zeal pursue.

V A U.

- 41 Let me but Thy sweet Mercies, Lord! obtain;
Ev'n that Salvation which Thy Word assures:
- 42 Then my Revilers shall my Answer have,
That on Thy Promises alone I trust.

43 The

ψ. 36. Vain Desires.] For the Hebr. here, doubtless, denotes in general *Concupiscence*, or all irregular and vain Desires; and is not to be restrained to *Corvetousness*, in the common Sense of that Word.

ψ. 38. To fear Thee learn.] See *Hammond* on the Place.

ψ. 39. The Shame.] Or the Reproach---even that of being drawn away from those Judgements, or Counsels of Thy Law, which I own to be sweet and good.

- 43 The Word of Truth, Oh! take not Thou away :
For on Thy Judgements all my Hope relies.
- 44 With all my Might I will continually,
Ev'n always, and for ever, keep Thy Law.
- 45 No idle Hopes and Fears my Soul distract :
For all I want to know is Thy Command.
- 46 My Mouth Thy Testimonies shall declare :
Nor will I at the Face of Monarchs blush.
47. All my Delights from Thy Commands arise :
I love them with a most exceeding Love.
- 48 For Thy belov'd Commands I labour much :
And will Thy Statutes all my Study make.

Z A I N.

- 49 Thy Promise to Thy Servant bear in Mind :
By That encourag'd, I am full of Hope.
- 50 In Trouble always That my Comfort is ;
For what revives me is Thy Word.
- 51 The Proud, with Insolence, deride me much :
Yet from Thy Law I never do depart.

52 Thine

ψ. 45. No idle Hopes, or—] Hebr. *I will walk in a broad Way*—a Way in which I need not be perplexed with any vain Hopes or Fears, as seeking and desiring only to know Thy Commandments ; being sure to go right and be safe, while I am following Them.

ψ. 48. I labour much.] Hebr. *I stretch forth my Hands*—as a labouring Man does, in striving to compass and finish his Work.

ψ. 51. I never do depart.] Hebr. *I have not departed.*—Could *David*, or any meer Man, say This (and other like Things in this Psalm) in his own Person ? Is he not, manifestly, sustaining the Person of Him who did no Sin ?

- 52 Thine everlasting Judgements, Lord!
I call to mind, and am refresh'd.
- 53 Most horrid Terrors do my Soul amaze,
For wicked Men, Deferters of Thy Law.
- 54 My Heart, as sweetest Songs, Thy Statutes hear,
While thus *on Earth* in Pilgrimage I dwell.
- 55 Thy Name each Night my wakeful Thoughts
employs:
And all my Wishes are to keep Thy Law.
- 56 For this my Comfort and Refreshment is,
That Thy Commands I carefully observe.

C H E T H.

- 57 My Portion, Lord! in Thee I choose:
I have engag'd to keep Thy Word.
- 58 Thy Face, with all my Soul, I humbly seek:
As Thou hast promis'd, let me Mercy find.
- 59 My Ways I've thought of, and consider'd well:
And, as my Guides, Thy Testimonies choose.

69 I

ψ. 55. All my Wishes are.] Hebr. *I will*—would, or most earnestly desire to—*keep Thy Law*.

ψ. 56. My Comfort.] As supposing (with Bp. Hare) that the Substantive *nehamah* has here been dropped, or is to be understood—as even the Hebr. as well as the antient Versions, leads us to think.

ψ. 59. As my Guides I choose.] Hebr. *I will turn*, or apply *my Feet to Thy Testimonies*—having thus thought, and considered what Course I should take, and what Rule I should walk by. Here, therefore, the Person speaking is giving us an Example of considering, and deliberately choosing the Way of God's Commandments. As for Himself, He had just before declared,

- 60 I hasted, and avoided all Delay,
In keeping and performing Thy Commands.
- 61 The Wicked do in Crowds pursue me :
But I Thy Law do not forget.
- 62 To give Thee Praise, I will at Midnight rise,
For what Thy righteous Judgements teach.
- 63 My Heart with all that fear Thee I unite :
With ev'ry one who Thy Commands observes.
- 64 Thy Mercy, Lord ! in all the Earth abounds :
Oh ! grant that I may all Thy Statutes learn.

T E T H.

- 65 Thou, Lord ! according to Thy Word,
Hast favourably with Thy Servant dealt.
- 66 Make me to know and like what's good ;
For wholly on Thy Precepts I rely.
- 67 Till Trouble came I walk'd secure :
But now Thy Word I carefully observe.

68 Thou,

ψ. 51, that He had not departed from them, and the like in other Places. The Meaning therefore must be, that He deliberately chose, and after due Consideration still resolved, to walk by them. The Pattern, then, which is here set before us—by Him that came to give us an Example—is that of such Consideration, as may lead us to a willing, and deliberate *Choosing to walk* according to the Testimonies—and of avoiding all Delay in doing it.

ψ. 63. My Heart—I unite.] Hebr. *I am joined*, or united—I am, as it were, one Soul, or Spirit, *with all that fear Thee*.—And does not the Apostle tell us whom we are to suppose speaking this. when he says, *He that is joined to The Lord is one Spirit* ?

ψ. 67. I walk'd secure.] Hebr. *ani sogeg*—which Verb is said to denote involuntary Wanderings and Errors ; and therefore seems

- 68 Thou, Lord! art good, and good is all Thoudost:
Let me Thy Statutes by Thy Teaching learn.
- 69 The Proud have Falsehoods for my Hurt devis'd;
Yet is my Heart on Thy Commands intent.
- 70 Their Heart, as Fat, is waxing gross:
But from Thy Law arises my Delight.
- 71 My Troubles, I confess, have done me Good:
I shall from thence Thy Statutes learn.
- 72 To me the Law Thy Mouth declares is more,
Than Gold or Silver, tho' in Thousands told.

J O D.

- 73 Made and supported by Thy Hands, I live:
Thy Wisdom add, and teach me Thy Commands.

74 All

seems well rendered by the *Arab.* here *piger fui*, I was slothful, careless, or secure; and therefore apt to fall, as not being so watchful as I ought to be. And this, as Head of the Body, the Church (in which Capacity He always speaks) our gracious Mediator had great Reason to lament, on our Behalf; though in His own Person He could plead Innocence, as *ψ. 51* has already proved. He is here, then, only pointing out to us the Benefit of Troubles; as being designed to quicken us, and make us careful in watching against that Confidence and Security, which is so apt to betray us into much Wandering from the Paths of Duty.

ψ. 73. Made and supported.] Hebr. *Thy Hands have made, and will establish, or keep me firm*; for the Verb is future. It is, therefore, both an Expression of His Assurance, that having been made (as Man) He should also be supported, by the Hand of God, in that great Work for which He was sent into the World: and also an Encouragement to Us, to depend on the like Support in doing the Duties of our respective Stations.

- 74 All that fear Thee will Me with Joy behold;
As for Thy Word, in humble Hope, I wait.
- 75 Thy Judgements, Lord! I own are just and right:
My Troubles from Thy Faithfulness proceed.
- 76 Let now Thy Mercy some Refreshment grant:
Performing to Thy Servant Thy good Word.
- 77 Thy tender Mercies let me find, and live:
For nothing gives me, like Thy Law, Delight.
- 78 Shame to the Proud, who, causeless, seek my Hurt:
My Thoughts are only on Thy Statutes bent.
- 79 Let such as fear Thee turn, and come to Me:
Ev'n all who do Thy Testimonies know.
- 80 Sound in Thy Statutes make my Heart:
So shall I no Confusion fear.

C A P H.

- 81 My Soul for Thy Salvation longs:
I'm waiting for *the Teaching of Thy Word*.
- 82 Mine Eyes ev'n fail with waiting for Thy Word:
Still saying when, Oh! when will Comfort come.

83 When

ψ. 74. *For Thy Word—I wait.*] So the Hebr. speaks, *I am* (not *trusting in*, but) *waiting for Thy Word*; for those full Communications of *The eternal Word*, by which He was to grow in Wisdom (*Luke ii. 52*) and which made Him the Joy of all that fear God, as the foregoing Line speaks.—And for His Servants, this, and other like Expressions, are Patterns for their Encouragement in seeking, according to their Measure, the like Communications from the same Blessed Word.

ψ. 79. *Turn and come.*] Hebr. *Let them return to Me*. And whose Voice is this, but the Mediator's, praying that they who had any Fear of God in them, might return to Him—from whom they were fallen off by Sin?

ψ. 81. *I'm waiting for Thy Word.*] See Note on ψ. 74.

- 83 When like a Bottle in the Smoke I've been,
Thy Statutes I have not forgot.
- 84 How many are Thy Servant's mournful Days?
When wilt Thou in my Foes Repentance work?
- 85 The Proud to swallow me are digging Pits :
Opposing thus Thy righteous Law.
- 86 All Thy Commands are most exceeding true :
They causeless do pursue me ; grant me Help.
- 87 They've almost ended me on Earth :
Yet Thy Commands I don't forsake.
- 88 Oh ! for Thy Mercies Sake, my Life support :
Thy Testimonies I will yet observe.

L A M E D.

✧ 84. When wilt Thou—Repentance work.] Hebr. *When wilt Thou work Judgement* (Righteousness, Justice, and a better Sense of their Duty, *be-rodpat*) in my Persecutors? When wilt Thou turn their Hearts, that they may cease persecuting? In this Way I should choose to render, and understand the Words, whoever is supposed to be the Speaker. But, surely, they must have been designed (as indeed the whole of this admirable Psalm seems to have been) for the Mouth of Him who was always, even on the Cross begging, not Vengeance, but Mercy for his Persecutors : And who, by begging Conversion for them, is both setting a most affecting Example, and also (in desiring that they may cease from persecuting) pleading for His poor Servants—for whom, indeed, He is all along as their Head, and therefore as for Himself, making Intercession.

✧ 87. Almost ended me.] Hebr. *have almost consumed me on Earth*.—And for whose Mouth were these Words also designed, but for His, of whom *Psal. xii.* complains, that He (in His mystical Body—in the latter Days) would be almost consumed, or ended on Earth? And who, for that Reason, says here, in Behalf of that His mystical Body, *haijeni*, Make me still live, and I will keep Thy Testimonies.—Thus He, as it were, promises for us : and may we be ever labouring to fulfil it.

L A M E D.

- 89 For ever, Lord! Thy Word's The Same;
Set up, and stablish'd in the Heav'ns.
- 90 Thy Truth from Age to Age extends:
The Earth, firm-fix'd by Thee, abides.
- 91 Unmov'd, on Thy Decree, they stand:
For ev'ry Thing is serving Thee.
- 92 Delight and Comfort in Thy Law I found:
Else in my Troubles I had perish'd soon.
- 93 No Time shall make me Thy Commands forget:
Reviv'd by Them, I do ev'n joyful live.
- 94 Thine wholly I wou'd be; Oh! keep me safe:
For doing Thy Commands is all I seek.
- 95 The Wicked do for my Destruction wait:
But I Thy Testimonies still observe.
- 96 Of all that's perfect call'd I've seen the End:
But Thy Commands my utmost Search exceed.

M E M.

- 97 Oh! for Thy Law how ardent is my Love?
It is my Meditation all the Day.
- 98 Wisdom above my Foes by That I gain:
It is, I find, my sure and constant Friend.

99 Prudence

ψ. 98. It is—my constant Friend.] Hebr. *It* (Thy Law) *is* ever with me, or for me; leading me in Ways which are right and good, and for my own Comfort and Benefit.

- 99 Prudence above my Teachers I attain :
 For Thy Memorials all my Thoughts employ.
- 100 Than Elders I more Understanding shew,
 By minding, and observing Thy Commands.
- 101 My Feet from ev'ry evil Way I keep,
 That fully I may keep and do Thy Word.
- 102 That I Thy Judgements don't forsake,
 It is because Thy Teaching I enjoy.
- 103 How sweet unto my Taste Thy Words appear :
 My Mouth less Sweetness in the Honey finds.
- 104 From Thy Commands I Understanding gain :
 And, taught by Them, all lying Ways abhor.

N U N.

- 105 Thy Word's the Lamp which guides my Feet :
 'Tis what to all my Paths gives Light.
- 106 My Word is pass'd, and I will make it good,
 That I Thy righteous Judgements will observe.
- 107 I am, O Lord! with heavy Troubles press'd :
 Revive me now, according to Thy Word.
- 108 The Off'rings of my Mouth, O Lord! accept :
 And make me all Thy Judgements learn.
- 109 My Life I always carry in my Hand :
 Yet do I not Thy Law forget.
- 110 Snares for my Feet the Wicked lay :
 Yet do I not from Thy Commands depart.

III

†. 99. Memorials.] Hebr. *Testimonies*; so called, because they testified, and were Monitors, or Memorials of Things past —pointing also, and designed to support their Faith, and Hope of Things to come.

111 I nothing but Thy Testimonies crave :

'Tis they that give Rejoicing to my Heart.

112 To keep Thy Testimonies is my Heart's Desire :

Ever they are my End, and my Reward.

S A M E C H.

113 All vain Imaginations I abhor :

But what Thy Law directs I love.

114 My Shelter and my Shield I Thee confess :

And for Thy Word, in humble Hope, I wait.

115 Ye Evil-Doers ! hence, be gone :

I will my God's Commands observe.

116 Support me, as Thou said'st, and let me live :

Ah ! give me not a disappointed Hope.

117 By Thee supported, I shall live secure :

And make Thy Statutes my continual Joy.

118 Thy Statutes who forsake, Thou tramplest on :

And all their boasted Projects Lyes will prove.

119 Mere Drops the Wicked are by Thee esteem'd :

So justly I Thy Testimonies love.

120 Yet is my Flesh with awful Dread possess'd :

So strict Thy Judgements I am much afraid.

A I N.

ψ. 111. I nothing but Thy Testimonies crave.] *Hebr. Thy Testimonies are my Heritage* (my Portion, or all I choose) *for ever.*

ψ. 114. For Thy Word.] See Note on ψ. 74.

ψ. 115. Ye Evil-Doers ! hence—] See *Matth. vii. 23*, says the Margin of our Bible Translation here—intimating, surely, and leading us to suppose the Speaker here, to be the same as there ; and in both Places pronouncing the Sentence of the Great Day : there, as Judge ; but here, only as the Servant of The Lord, and therefore resolved to bestow the Kingdom of Heaven on none but those for whom it is prepared of The Father.

A I N.

- 121 Judgement and Justice I have done :
To my Oppressors leave me not.
- 122 Do Thou Thy Servant's Peace assure :
So shall the Proud ne'er do me Hurt.
- 123 Mine Eyes for Thy Salvation look, and long :
Ev'n for the Righteousness Thy Word inspires.
- 124 Thy Mercy let Thy Servant feel,
By making me Thy Statutes learn.
- 125 Thy Servant, see, I am ; Thy Wisdom give :
For That Thy Testimonies will explain.
- 126 Now is the Time, O Lord ! for Thee to work ;
For they Thy Law of no Effect have made.
- 127 But Thy Commands I therefore love,
Above the purest and the finest Gold :
- 128 Thy Statutes I do therefore right confess ;
And all the false, deceitful Ways abhor.

P E.

- 129 Most wonderful Thy Testimonies are :
And justly does my Soul to Them attend.
- 130 Where Thy Words enter, they will Light convey :
The simple, guileless Souls they render wise.

131 With

ψ. 127. I therefore love.] *i. e.* Because the Commands of God are designed to put a Stop to that Corruption of the World, which makes His Law of no Effect ; and He, as Mediator, came to execute them, and by that Means to renew the World in Righteousness ; *gnal cen*, therefore He loved, and took Delight in fulfilling them.

- 131 With eager Mouth, as wanting Breath, I stand:
So much I love, and long for Thy Commands.
- 132 Oh! look upon me, but with Mercy look;
As ever, where Men love Thy Name, Thou dost.
- 133 My Ways and Goings by Thy Word direct;
Let me not be by any Ill o'ercome.
- 134 Let me not be by *Adam's* Guilt oppress'd:
For Thy Commands I love, and fain wou'd keep.
- 135 Oh! let Thy Face upon Thy Servant shine;
And make me all Thy Statutes learn.
- 136 Mine Eyes in Streams their Tears pour down,
For all that will not keep Thy Law.

Z A D E.

- 137 Thou art The Righteous-One, O Lord!
And all Thy Judgements just and right.
- 138 The Testimonies Thou hast fix'd,
Are all exceeding just and true.

139 Such

ψ. 134. By *Adam's* Guilt.] Hebr. *Redeem me from the Oppression of Adam*; so it literally speaks. And the Meaning seems to be, Redeem, or deliver me from *the Oppression*, the Weight or Burthen, of *Adam's* Sin. Let it not oppress, or bear me down: Let it neither obstruct me in the Work I have undertaken, as Mediator, nor be charged on any living Member of my Body. Thus, on the Behalf of His Body, if the Mediator is allowed to be the Speaker, it seems capable of being understood; or, if the Prophet speaks in his own Person, as a Deprecation of the Guilt of Original Sin. With That, indeed, the Mediator was not tainted; but He might pray, that the Taint or Corruption it had derived on the World, might not be any Obstruction to Him in redeeming it—the doing of which was the Command He had received from The Father: and for the fulfilling of which, the next Line expresses a warm Desire.

139 B
140 'T
141 I
142 T
143 T
144 T
145 T
146 T
147 In
148 T
149 R

ψ. 1
me, be
this be
Who,
and on

- 139 Such is my Zeal, I waste and pine away,
Because my Enemies Thy Words forget.
- 140 Thy Word is altogether clean and pure :
'Tis the just Object of Thy Servant's Love.
- 141 Tho' small, and one that is despis'd,
I have not Thy Commands forgot.
- 142 To ev'ry Age Thy Righteousness extends :
Thy Law is also altogether Truth.
- 143 When Anguish and Distress have come,
Thy Precepts still Refreshment gave.
- 144 Eternal Righteousness Thy Testimonies seal :
Them let me understand, and I shall live.

K O P H.

- 145 With all my Soul I call, my Pray'r accept ;
Thy Statutes, Lord ! I faithfully will keep.
- 146 To Thee I call, deliver Thou my Soul ;
That I Thy Testimonies may observe.
- 147 At dawning Day I come, and call,
In Hope, and waiting for Thy Word.
- 148 Mine Eyes the Watches of the Night prevent ;
To muse and meditate upon Thy Word.
- 149 Do Thou in Mercy, Lord ! my Pray'r accept :
Refresh me now, as Thou hast often done.

150 Who

ψ. 139. I waste and pine away.] Hebr. *My Zeal has consumed me, because my Enemies have forgot Thy Words.*—And who should this be, who thus deeply and tenderly mourns for *His Enemies* ? Who, but He that wept, and said, *Oh ! Jerusalem ! Jerusalem !* and on the Cross, *Father ! forgive them.*

304 P S A L M CXIX.

150 Who Sin and Mischief love are near at Hand :
(Oh! from Thy Law they have departed far).

151 Yet Thou, O Lord! art also near at Hand :
And Thy Commands, I know, are always right.

152 Long since I have Thy Testimonies known,
That they for endless Ages are ordain'd.

R E S H.

153 Behold my Trouble, and deliver me :
I have not of Thy Law unmindful liv'd.

154 Plead Thou my Cause, and send me Help :
Oh! give me Comfort, for Thy Promise Sake.

155 Salvation from the Wicked's far remov'd :
For they Thy Statutes will not seek.

156 How manifold Thy Mercies, Lord!
Refresh me, as Thy gracious Manner is.

157 By many persecuted, and distress'd ;
Thy Testimonies I do not forsake.

158 Transgressors I behold, and grieve ;
For they Thy Word will not regard.

159 Behold how Thy Commands I love :
In Mercy comfort me, O Lord!

160 Thy Word's chief Attribute is Truth :
And all Thy righteous Judgements are for ever.

S H I N.

161 The Princes me unjustly persecute :
Yet shall my Heart fear nothing but Thy Word.

162 Much

- 162 Much in Thy Word do I rejoyce :
 As much as he that finds a mighty Spoil.
- 163 A Lie I hate, and much abhor :
 Thy Law has all my Love engag'd.
- 164 Sev'n Times each Day I give Thee Praise,
 For what Thy righteous Judgements teach.
- 165 Who love Thy Law great Peace enjoy :
 No Stumbling-Block their Course obstructs.
- 166 For Thy Salvation, Lord! I wait;
 And all that Thou commandest do.
- 167 My Soul Thy Testimonies has observ'd :
 Them much and most exceedingly I love.
- 168 Thy Law and Testimonies I observe,
 Knowing my Ways do all before Thee lie.

T A U.

- 169 Let now my Cry Thy Prefence, Lord! approach :
 Give me that Wisdom which Thy Word assures.
- 170 Before Thy Face permit my Pray'r to come :
 Deliver me, according to Thy Word.
- 171 My Lips shall speak, and tell abroad thy Praise,
 If Thou Thy Laws wilt make me understand.
- 172 My Tongue shall own, and answer to Thy Word,
 That Thy Commands are all of them most right.
- 173 Let me the Succour of Thy Hand obtain :
 For Thy Commands, *and only Thine*, I choose.
- 174 For Thy Salvation, Lord! I long;
 And in Thy Law find all my Joy.

175 Let my Soul live, and it shall give Thee Praise:
And saving Counsels from Thy Judgements learn.

176 As a lost Sheep I've stray'd; Thy Servant seek;
Because I have not Thy Commands forgot.

ψ. 175. And saving Counsels from Thy Judgements learn.]
Hebr. *Thy Judgements will help me*: Direct me, stir me up, and quicken me in running the Way of Thy Commandments.—And it is our Blessed Mediator, I humbly conceive, who is here also speaking, and concluding thus His gracious Intercessions for His Church, dear to Him as His own Soul, and therefore interceded for as such. *Let it live*, He says: spare it, notwithstanding all its Wanderings; *for I do not forget Thy Commands*, but am still labouring to bring Thy *lost Sheep* back unto Thee. It is therefore, plainly, a double Character, which the Person here speaking sustains. In His own Person He was just and righteous, and so could say, here and elsewhere, *I have not forgot Thy Commands*. But being Head of a Body subject to Wanderings, and straying often as a *lost Sheep*, He says also, as such, “*Thy Servant seek*; let my Soul (my Church) be still the Object of Thy Care: be seeking, and “bringing back every lost Sheep to Thy blessed Fold.”—In a qualified Sense, indeed, *David* might say of Himself, that He had not forgot the Commands—as he was still remembring them, and desiring to perform better Obedience, in true Repentance for His past Wanderings: and in this Sense every true Penitent may, and will be applying the Words to himself. But, when taken in their true and proper Sense, they seem to suit none but our Blessed Head, pleading His own most earnest Desire, and Care in performing the great Work which His Father had given Him to do; in order to obtain Mercy, for His poor wandering Members.—Nor may it be objected, that the Person here speaking styles Himself *The Servant of The Lord*; for That is one of the distinguishing Titles of *The Messiah*. And having thus taken the Form of a Servant, He is often represented using the Words of a Servant—that we might be uniting our Spirit with His, and pray in His Words.

P S A L M CXX.

THIS, and the following Psalms, to Psal. cxxxv. are entitled Songs of Degrees, or Ascent—or rather, For ascending, or aspiring Souls; see Thoughts on the Titles. And of them all St. Austin says, they are for such as love, and burn with holy Desires. In this, accordingly, we may see their holy Mother, the Church, with all her true Children, aspiring, and breathing after Deliverance from the Babel of this World, and their Pilgrimage here, among the Enemies of the Peace and Salvation of God: who, in the Doom denounced on the deceitful Tongue (i. e. on Satan, that Father of Lies) may see their own.

- 1 **O**N God The Lord, in my Distress, I call'd :
And He, *I doubt not*, will my Pray'r accept.
- 2 *I spake, and said*, Deliver, Lord! my Soul
From lying Lips, and the deceitful Tongue.
- 3 Deceitful Tongue! what's thy Reward?
What Recompence art thou to have?
- 4 The sharpen'd Arrows of The Mighty-One :
With dreadful-burning, fiery, red-hot Coals.
- 5 Ah, me! how is my Pilgrimage prolong'd?
Long in the Tents of *Kedar* I have dwelt.
- 6 My Soul has thought it very long,
With those who Peace reject, to dwell.
- 7 Whenever I have mention'd Peace,
They presently to Battle call'd.

✧. 1. Will accept.] *Hebr. He will hear—in the Future.*

P S A L M CXXI.

THE Prophet here, y. 1, 2, represents the Church, and every Member of it who is truly seeking the Jerusalem which is above, as raising their Eyes and Hearts to Him who is their never-failing Help, even The Maker of Heaven and Earth: of whose Protection he assures them in y. 3—8.

- 1 **U**P to those Hills I lift mine Eyes,
From whence my Help is sure to come.
- 2 My Help will come, and from The Lord,
The Maker both of Heav'n and Earth.
- 3 Thy Foot from slipping He'll secure :
For He, thy watchful Keeper, slumbers not.
- 4 No, He that *Israel* guards and keeps,
He slumbers not, nor can He ever sleep.
- 5 Thy Keeper is The Lord :
The Lord thy Right-Hand guards.
- 6 Nor Sun by Day, nor Moon by Night,
Shall thee, in any manner, hurt.
- 7 Thee, from all Ill, *Jehovah* will defend ;
Thy Soul *Jehovah* will protect.
- 8 Thy Going-out and Coming-in He'll guard :
Now, and for ever, He will keep thee safe.

P S A L M

P S A L M CXXII.

IN this Psalm the Prophet is rejoicing with those that delight in frequenting the House of The Lord, and calling us to pray for the Peace of Jerusalem; which he represents as a City at Unity in itself, and where there are Thrones for David's House, to sit judging the Tribes of Israel. And by this he leads us to consider it as an Emblem, or Figure of the New Jerusalem, where the Thrones prepared for the House of the mystical David are to stand, that there His Apostles may sit, judging the twelve Tribes of Israel.

- 1 **W**HAT Joy it was when Men have said,
We to *Jehovah's* House will go.
- 2 Our Feet, behold, have us'd to stand,
Within thy Gates, *Jerusalem!*
- 3 *Jerusalem's* a City firmly built,
And close united in her self.
- 4 The Tribes ascending thither go,
(The Tribes *Jehovah* owns, as His;
Israel in This a Testimony finds.)
To bless and praise *Jehovah's* Name.
- 5 For there the Thrones for Judgement stand:
The Thrones for *David's* House prepar'd.

6 Peace

ψ. 4. A Testimony.] What is pointing, and testifying of Things future. And such this going up of all the Tribes of *Israel*, from all Parts of their Land, to worship at *Jerusalem*, is called; because it testified, and typified the going of just Men, from all the Tribes of the Earth, to that new *Jerusalem*, where the Thrones for Judgement are placed—the Thrones on which the Apostles, those Captains of *The David's* House, are to sit judging the Tribes of *Israel*.

310 P S A L M CXXIII.

- 6 Peace to *Jerusalem* be still your Pray'r :
They Peace shall have, who in Thy Peace delight.
- 7 Peace be within Thy Walls ;
Within Thy Palaces Prosperity.
- 8 My Brethren and Companions Cause it is :
For Them to Thee I Peace and Welfare wish.
- 9 'Tis for the Household of The Lord our God,
That I thy Peace and Welfare seek.

P S A L M CXXIII.

THE Souls which aspire and breathe after the Joys of the Jerusalem which is above, are here set before us in the most awful State of Dependance, waiting for the Mercy of Him who dwelleth in the Heavens ; to deliver them from all the Evils they are exercised with here on Earth.

- 1 **U**PWARDS to Thee my longing Eyes are rais'd,
O Thou whose shining Habitation's Heav'n !
- 2 Lo ! Servants Eyes their Master's Hand observe ;
A Maiden's also on her Mistress wait :
So wait our Eyes upon The Lord our God,
Resolv'd, ev'n till His Mercy comes, to wait.
- 3 Grant us Thy Mercy, Lord ! Thy Mercy grant :
Contempt we have, in great Abundance, found,
- 4 Our Soul is even wearied out,
With Mockery from those at Ease ;
The scornful Insults of the Proud.

P S A L M

P S A L M CXXIV.

THE Prophet is here representing the Israel of God safe arrived at Mount Zion, and therefore thankfully acknowledging their Deliverance from the Dangers which surrounded them, in their Passage through this World—in those perilous Times of the latter Days, especially; when their Enemies will exert all their Power and Malice, to destroy the People of God.

- 1 **U**NLESS The Lord had been our Help,
Israel may now rejoicing say:
- 2 Unless The Lord had been our Help,
When angry Men our Ruin meant;
- 3 They soon had swallow'd us alive,
In the great Heat and Fury of their Wrath.
- 4 Soon by those Waters we had been o'rewhelm'd;
Over our Souls the Torrent must have rush'd:
- 5 Quickly and soon over our Souls,
All those proud Waters must have rush'd.
- 6 The Lord be prais'd, who gave us not
An helpless Prey unto their Teeth.
- 7 Our Soul, as Birds the Fowler's Snare, has scap'd:
The Snare is broke, and we deliver'd stand.
- 8 Our Help was in The Name, The Lord;
The Maker both of Heav'n and Earth.

P S A L M CXXV.

*THE Souls which are aspiring, and breathing after Heaven,
are here taught to rest secure, under the Care and Protection
of The Lord: in full Assurance that the Rod, or Power of
The Wicked-One shall not always afflict them, but at length
Israel—the Israel of God, or all His faithful Servants—
will have Peace.*

1 **W**H O trusts The Lord will be as Zion's
Mount:

Nothing moves That; for ever firm it stands.

2 Jerusalem the Hills around protect:
His People thus Jehovah's Pow'r protects;
Now, and for ever, Them He will protect.

3 For on the Lot and Portion of the Just,
The Wicked-One's fierce Rod must not abide;
The Righteous else might Evil-Doers join.

4 Unto the Good, and True-in-Heart,
Do Thou, O Lord! be doing Good.

5 But Hearts to wicked Ways inclin'd,
The Lord with Evil-Doers leads:
On Israel only there'll be Peace.

P S A L M

P S A L M CXXVI.

THE Children of Zion do here foresee, and anticipate the Joys of the Time when The Lord shall turn her Captivity: confessing that He has already done great Things for her, and praying that He would hasten that blessed Time, in which, though now they sow in Tears, they shall reap in Joy.

- 1 **W**HEN Zion's Captive-State *Jehovah* turns,
How shall we be as Men that dream?
- 2 Our Mouths will be with Laughter fill'd:
Our Tongues with glad, triumphant Songs.
Then shall the Nations join, and say,
Great Things for Them The Lord has done.
- 3 Great Things, we own, The Lord has done:
And we among the Joyful-Ones have sat.
- 4 Be turning yet, O Lord! our Captive-State,
Quick as the Streams, and Torrents of the South.
- 5 Tho' Men with Weeping sow,
With Singing they will reap.
- 6 Tho' going out one passes on, and weeps,
As bearing forth but little Seed.
Yet coming in, he comes with Shouts;
As bringing Home his well-fill'd Sheaves.

P S A L M

ψ. 1. How shall we be.] The Verbs in ψ. 2, being future, are leading us to render thus—the rather, because ψ. 4 represents them still in a State of Captivity. Not without Reason, then, does St. *Auslin* interpret the Psalm of the yet future Deliverance, from our Captivity under the *Bondage of Corruption*, and observe that it is usual with the Prophets to speak of Things future, as if they were already done.—And ψ. 3 also plainly points it at Things future, as it says literally Then *shall* the Nations say.

ψ. 6. A little Seed.] See Dr. *Hammond* on the Place.

P S A L M CXXVII.

THIS Psalm under the Name of Solomon (the Pacific, and he that built the Temple) seems to be inscribed and offered to Christ, the great Peace-maker, and He on whom alone they who are aspiring to the New Jerusalem, are here taught to rely, for the building, guarding and finishing, that Blessed City of God. Having done their Part, therefore, and faithfully used their best Endeavours, in watching and promoting the building of it, they are to rest quiet, and wait with full Assurance, that (though the End is not By and By, nor His Time for finishing the City of God come) the Children yet to be born will (many of them) be His Portion, or Reward, by becoming living Members of His Church. And particularly that the Children of His Youth (i. e. His first Disciples, in the early Ages of the Church) would prove Him blessed.—It seems to be in this View, or as pointing at these Things, that the Prophet thus begins, and says,

- 1 **E**XCEPT The Lord the House will build,
The Builders Labour is but lost:
Except The Lord the City keep,
In vain the careful Watchman wakes.
- 2 In vain you early rise, and late lie down,
Eating the Bread of mournful Care:
To His Beloved quiet Sleep He gives.

3 Lo!

✧ 2. Quiet Sleep.] Thus the Chald. seems to take it, rendering *cen* (not *So*, or *Thus*, but) *conveniently and rightly* He will give Sleep to His Beloved—who, in all Things, will ever rely on The Lord, and not be disquieted with needless Cares.

- 3 Lo! Children are *Jehovah's* Heritage:
The Womb bears Fruit for His Reward design'd.
- 4 As Arrows handled by a Mighty-One,
Such are the Children of His Youth.
- 5 How is this Mighty-One with Blessings crown'd?
His Quiver He with such has fill'd.
- 6 They'll not be sham'd, but fearless stand, and speak,
With their contending Foes, within the Gate.

✧ 3. Children are *Jehovah's* Heritage.] For the Hebr. does not say, Children are an Heritage *from*—but of *Jehovah*; as our Bible Translation has it. And the Meaning seems to be, Children are His Portion, His Reward and Heritage; or those among whom He is to find that blessed Seed, which He will see, and be satisfied, *Isai. liii.*

✧ 5. This Mighty-One.] Hebr. *bag-geber*, which is Emphatical, and may well be supposed (here, particularly) to point at Him who is emphatically The Mighty-One; even the Almighty Builder of the House, and City of God, or the Blessed Man *Christ Jesus*. See also the Note on *Psal. xxxvii. 23.*

P S A L M CXXVIII.

THE Subject of this Psalm, is the Blessedness of those that fear The Lord; which consists in this, that their Redeemer and Lord (who in y. 2, 3, and also 5, 6, is addressed as the Spouse and Head of the Church) will assuredly reap the Fruit of His Labours, and see His Spouse, the Church, spreading as a fruitful Vine, and His Children as Olive-Plants, all round His Table. Thus will He be blessed, and see at length Peace upon Israel; and for that Reason, Blessed are all that fear Him; as y. 1 pronounces them.—Let us, says St. Austin, understand this Psalm of Christ: shewing also the ill Consequences of applying it otherwise.—And very properly, in this View, will it appear to follow the foregoing Psalm,

Pfalm, in which Children, and the Fruit of the Womb, are declared to be His Heritage, and a Reward for His Labours.

- 1 **O** HAPPY they that fear The Lord :
 Who tread the Paths which He approves.
- 2 For Thou'lt the Labours of Thy Hands enjoy :
 Blessings for Thee, and Goodness wait.
- 3 Thy Wife, such as a fruitful Vine,
 With Branches spread, and covering all Thy Walls,
 Thy Children, all as Olive-Plants,
 In Circles round Thy Table plac'd.
- 4 Lo ! thus shall He be bless'd,
 The Man that fears The Lord.
- 5 The Lord from *Zion* Thee will bless,
 And Thou'lt *Jerusalem* for Good,
 Thro' all Thy Days of Life, behold.
- 6 Thy Childrens Children Thou shalt see ;
 And *Israel* crown'd with Peace.

P S A L M

†. 4. The Man that fears The Lord.] This is the distinguishing Character of the Blessed Man *Christ Jesus* ; and here is shewing us to whom the Psalm is speaking, when it says, †. 2, *Thy Wife shall be—*

†. 5. *Jerusalem* for Good behold.] Hebr. *Thou wilt look on The Good of Jerusalem*. So it may, at least, be rendered : and so our Bible Translators seem to have understood it. And the Meaning seems to be (this certain Truth) that *Christ* will be always regarding the Good, the Interests, or Welfare, of His *Jerusalem* ; always caring for her Good, with a most watchful Eye. And by this means He sees His Children's Children, in the continual Succession of His Children, or faithful Servants in His Church ; and will always be seeing it, even till there be Peace upon *Israel*.

P S A L M CXXIX.

THE Israel of God, or all the true Children of Zion, are here making a thankful Acknowledgement of their Deliverance from the several Dangers and Distresses, with which the Church of Christ is exercised in her Passage through this World: assuring themselves, that her Enemies shall not finally prevail, but all that bear Ill-will to Zion will, at length, be made to know their Shame.

- 1 **M**E, from my Youth, they've much distress'd,
Israel may now rejoicing say :
- 2 Me, from my Youth, they've much distress'd;
But have not, to my Hurt, prevail'd.
- 3 The Plowers on my Back have plow'd :
Long Furrows there they oft have made.
- 4 The merciful and gracious Lord it was
That cut in Pieces their unrighteous Geer.
- 5 Thus sham'd they'll be, and thus repuls'd,
All that Ill-will to Zion bear.
- 6 They'll be as Grass on Houses Tops ;
The Grass which e're 'tis gather'd fades.
- 7 Wherewith the Reaper never fills his Hand ;
Nor he that binds the Sheaves his Bosom.
- 8 No Passenger comes by and says,
May you the Blessing of The Lord enjoy ;
Success we wish you in The Name, The Lord.

P S A L M

†. 4. Their Geer.] Hebr. *their Cords* ; i. e. Cords of their Plow-Geer.

P S A L M CXXX.

THE Souls which are aspiring to Heaven are here calling on The Lord from the Depths, or sad Abyss of this Vale of Tears; acknowledging the Mercy which draws and leads us to fear Him, and professing a lively Hope in His WORD; for whose Coming, under the Character of God The Lord, and for that great Redemption which is by Him, they direct Israel to be waiting.

1 **F**ROM these sad Depths on Thee, O Lord!
I call :

2 O my Support ! be heark'ning to my Voice :
Let now Thine Ears my Voice and Pray'r regard.

3 O my Support and Lord ! wert Thou extreme
To mark Iniquities, Who then cou'd stand ?

4 But Thou'rt in pard'ning Grace and Mercy rich :
Inviting and provoking Fear and Love.

5 I'm longing for The Lord ; I greatly long :
I long, I wait, I trust to see His WORD.

6 From Morning-Watch, and ev'n till Night,
My Soul keeps waiting for The Lord.

7 For God The Lord, O *Israel* ! wait :
For with The Lord rich Mercy comes ;
He will that great Redemption bring.

8 He will Himself His *Israel*
From all their Sins redeem.

P S A L M

ψ. 5. I long—I greatly long.] Hebr. *I expect*, or wait for, *The Lord* ; *my Soul waits*.—And in the next Line, the Hebr. is not *I trust in*, but *I expect*, or *wait for* His Word—*i. e.* to come, and bring that great *Salvation* ; Hebr. ii. 3.

ψ. 6. From Morning—till Night.] So the LXX. read.

P S A L M CXXXI.

THEY who are desiring, and seeking the Things above, may here learn to be walking in great Meekness and Humility, after the Example of Him who came to dwell among us, meek and lowly in Heart. In His Name, or as personating Him, the Spirit seems to have led the Prophet to write *ψ.* 1, 2, representing there the Profoundness of that Humility with which He was to appear clothed, when in the Form of a Servant. And hence it was, surely, that Israel is here again directed, *ψ.* 3, to wait and hope for His coming. There, *ψ.* 3, the Prophet speaks in his own Name—struck with a devout Admiration of that wondrous Condescension and Humility, which the Spirit had been leading him to describe in the few, but strong Words of the foregoing Lines. Being deeply affected with this, he concludes here, as in the foregoing Psalm, directing Israel to wait, and hope and long for the Coming of Him, who was to give us this glorious Example. Expect God The Lord, is the literal Rendering of *ψ.* 3. And, why is this here again added, if the foregoing Lines are not to be considered in this awful View?

- 1 **I** HAVE not, Lord! an haughty Heart:
I do all lofty Looks avoid.
To what is great I don't aspire:
Nor aim at Things above my Sphere.
- 2 I humble and I hush my Soul;
No Child, tho' newly wean'd is more.
My Soul is as a new-wean'd Child.
- 3 For God The Lord, O *Israel!* wait:
With Hope unwearied Now, and ever wait.

P S A L M CXXXII.

*UNDER the Figure of David, and his humble, zealous Care to find a Place for the Temple of The Lord, we seem to be here taught by the Prophet to beg that there may be before The Lord, a continual Remembrance of The David, i. e. of Christ, and His gracious Earnestness to manifest Himself, as the Mighty-One of Jacob, in His sacred Dwelling, the Temple of His Body. And this, says the Prophet, *ψ*. 6, We have heard of at Ephratah; i. e. as done at Bethlehem Ephratah, where He was born, and first appeared in the Temple of His sacred Body. In a prophetic View of this, therefore, the Faithful promise thankful Worship, and pray for the Hastening of the Time, *ψ*. 7—10; comforting themselves with an assured Hope of the Mercy (as we also are now to do—in an assured Hope of His coming again in Glory) because The Lord sware unto David, and has chosen Zion for an everlasting Habitation, *ψ*. 11—18.*

I *THY David, Lord! remember:*
Remember all his meek and humble Zeal.

2 *How*

ψ. 1. His meek and humble Zeal.] Hebr. *gnunnot-o*, his humbling himself—or, with a meek and humble Earnestness longing—to find a Place for the House of The Lord, But, as this Psalm, in the latter Parts of it, at least, is plainly pointing at the great Root and Offspring of *David*, so the Prophet's Words here, in the Beginning of it, are Remember *le-david*, *ipsi Davidi*, *for*, or on the Behalf of, *David*, his humbling—and be gracious to his House. May they not, therefore, be leading us—under this Figure of *David*—to look higher, even to his blessed Root and Offspring; and be pleading for ourselves (as being of His Household and Family) His gracious and compassionate

- 2 How to The Lord he gave his Oath;
And to the Mighty-One of *Jacob* vow'd;
- 3 My House, or Tent, I will not enter;
I will not get upon my Couch, or Bed;
- 4 Mine Eyes in Sleep shall never rest;
No Slumber shall mine Eye-lids ease;
- 5 Till for The Lord I find a Place;
A Dwelling for The Mighty-One of *Jacob*.
- 6 And, lo! at *Ephratab* we hear 'tis done:
There we have found it, in those woody Fields.
- 7 Into His Tabernacle we will go:
And there, before His Footstool, humbly bow.
- 8 Arise, O Lord! enter Thy Place of Rest;
Thou, and the Ark which bears Thy Pow'r.

9 Endu'd

sionate Desire to come to the Temple of His Body, and in That to prove Himself *The Mighty-One of Jacob*. *How am I straitned till it be accomplished*, He vouchsafed to say, in the Days of His Flesh. And here His Spirit seems to have led the Prophet, under this Figure of *David*, to represent Him, all along possessed with a most earnest, and, as it were, afflicting Compassion for our lost and helpless Condition, and therefore longing for that *Fulness of Time*, when He was to appear in the Temple of His Body—as our Helper, our Redeemer and mighty Deliverer.

✧ 6. We hear.] Or, *we have heard it*—i. e. declared unto us, by the Spirit of Prophecy. And by That also, *we have found it*—plainly pointed out, as what is to be accomplished *in the Woods*, or woody Fields, of *Ephratab*. This verse then is the Key to the Psalm, proving it to be a Prophecy, and pointing at that *Mighty-One of Jacob*, who vouchsafed to be born at *Bethlehem Ephratab*.

✧ 8. Ark which bears.] Hebr. *Ark of Thy Power*—which if it points, as some have justly supposed, at that sacred Flesh, or Body of *Christ*, of which the Ark was a Type; the Prophet then

- 9 Endu'd with Righteousness be all Thy Priests;
And let Thy thankful Saints with Gladness sing,
- 10 Oh! for Thy Servant *David's* Sake,
Do not the Presence of Thy Christ withhold.
- 11 This sacred Oath The Lord to *David* sware,
And from it He by no means will depart:
Fruit from thy Body shall thy Throne possess.
- 12 My Cov'nant if thy Children keep,
And what, as Testimonies, I shall teach;
Their Children on Thy Throne shall ever sit.
- 13 For *Zion* is *Jehovah's* chosen Seat;
Her for His Habitation He desires.
- 14 This, *He hath said*, shall ever be my Rest:
Here I will always, and with Pleasure, dwell.
- 15 My choicest Blessings shall her Substance crown:
Her Poor shall Bread to their Contentment eat.
- 16 Her Priests I will with *my* Salvation clothe:
And make her Saints with Gladness sing.
- 17 For *David* there a growing Horn shall rise:
A splendid Lamp is for my *Christ* prepar'd.
- 18 His Enemies shall all with Shame be cloath'd:
But He a bright and shining Crown shall wear.

is here begging, that this sacred Ark—*i. e.* the Flesh, or Body, in which *The Logos* was to dwell—might soon be manifested, and come to *Zion*, the Place of its Rest. And again *ψ. 10*, that The Lord would not turn back, or withhold the Presence of this His *Anointed-One*. And by both, he is leading Us to pray, for that more glorious Appearance of this sacred Ark, when it is to come again, in like Manner as it went into Heaven.

P S A L M CXXXIII.

THE David *here, by the Mouth of His Servant David, is speaking Peace to the Brotherhood, and reminding every one who is aspiring to the Peace and Rest of Heaven, of the Benefit and Necessity of labouring after Peace and Brotherly Love on Earth.*

- 1 **B**EHOLD how sweet and good it is,
When Brethren do in Union dwell.
- 2 *Sweet, as that precious Ointment on the Head,
Which to the Beard, the Beard of Aaron, dropt;
And did his very Garment-Skirts perfume.*
- 3 *Refreshing, as that Hermon-Dew,
Which gently drops on Zion's Hills.
For there The Lord the Blessing gives;
And ev'n the Life for evermore.*

P S A L M CXXXIV.

THEY who stand in the House of The Lord (i. e. who live or are Members of His Church) in the Nights, or darksome Times of Trial and sad Distress (which are often in this Book denoted by the Night) may here be considered as exhorted still to praise The Lord, y. 1, 2. By which Exhortation the Church being, as it were, awakened, returns her Thanks, and blesses him that gave it, y. 3.

- 1 **S**EE now, O all ye Servants of The Lord!
Who, in the Nights, are standing in the House,
The sacred House, devoted to The Lord:
See that ye bless, and praise The Lord.

- 2 In Holiness lift up your Hands :
And cease not still to bless The Lord.
- 3 Be thou from *Zion* by *Jehovah* bless'd :
And He it was that made both Heav'n and Earth.

ψ. 2. In Holiness.] Hebr. *kodes*, which here seems to be used as an Adverb, and to signify *Holily*, or In Holiness.

P S A L M CXXXV.

THE Prophet is here calling the Servants of The Lord to give Him Praise, because He is good ; took Israel for His peculiar People (i. e. committing to Them the Lively Oracles—those Witnesses of His Truth, and the Mercy He designed for all People) because He is great and above all Gods ; does according to His Pleasure ; smote great Kings, and gave their Land to Israel ; is The Eternal, and will judge His People's Cause, which—on the Behalf of Their Servants—the dead Idols of the Heathen have no Power to do.

- 1 **G**IVE Praises to The Name, The Lord :
Be praising That, Ye Servants of The Lord.
- 2 Ye Waiters in the Temple of The Lord,
The House and Courts devoted to our God.
- 3 *Jehovah* praise, the good and gracious God :
Be singing to His sweet and precious Name.
- 4 For *Jacob* for His own The Lord has chose ;
And *Israel* His Peculiar made.
- 5 For well I know The Lord the Great-One is :
Our Lord than all the Gods is greater far.

6 The

ψ. 5. The Great-One.] Or, *The great God*, as in *Psal.* xcv. 3 ; and because He is such, it was *Israel's* Happiness that they were His peculiar People, and they were to praise Him for advancing them to that Honour—and we also Now, for His making
4 Partakers in it.

- 6 The Lord according to His Pleasure does
In Heav'n, in Earth, in Seas,
In all and ev'ry Deep.
- 7 From the low Earth He raises Clouds ;
And makes the Lightnings Rain produce :
And from His Treasures brings the Winds.
- 8 'Twas He that *Egypt's* First-born smote ;
The First-born both of Man and Beast.
- 9 Who mighty Signs and Prodigies,
O *Egypt!* in the Midst of thee, display'd ;
On *Pharaoh*, and on all he rul'd.
- 10 'Twas He that powerful Nations smote ;
And slew their mighty Kings.
- 11 *Sehon*, that *Amoritish* King :
And mighty *Og*, who *Basan* rul'd :
And all the Kingdoms of the *Canaanites*.
- 12 Giving their Land for an Inheritance,
His People *Israel's* fix'd Inheritance.
- 13 Eternal is Thy Name, O Lord !
Eternal Thy Memorial, Lord !
- 14 His People, then, The Lord will judge :
His Servants will His Pity prove.

15 Silver

ψ. 7.] This low Earth.] See Note on *Psal.* lxi. 2.

Ibid. And makes the Lightnings Rain produce.] *Hebr.* And makes the Lightnings *for the Rain* ; or to become an Occasion of its falling down, to water the Earth.

ψ. 14. His People then.] *Hebr.* *For*, or *Because* His Name (which denotes His Blessed Son) is eternal ; *therefore* He will (or, is sure to) judge—*i. e.* to do Justice, and shew Pity to His Servants ; making it appear, that He is their Helper, *their Shield* and great Reward.

326 P S A L M CXXXV.

- 15 Silver and Gold the Nations Idols are,
The Work of earthy, mortal Hands.
- 16 A Mouth they have, but cannot speak;
And both their Eyes, but Nothing see.
- 17 They've also Ears, but never hear:
Nor does their Mouth e'er draw in Breath.
- 18 Ev'n such their Makers must become:
And so will all whose Hope they are.
- 19 O House of *Israel*! blest The Lord:
Thou House of *Aaron*! blest The Lord.
- 20 Ye House of *Levi*! blest The Lord:
All ye His Servants! blest The Lord.
- 21 For ever blest'd, from *Zion*, be The Lord,
Whose Habitation's in *Jerusalem*,
Hallelujah, Hallelujah.

P S A L M CXXXVI.

THIS Psalm continues to praise The Lord, because He is good, is God of gods and Lord of lords, and has proved Himself such in various Instances; some of which are here mentioned, as so many Examples and Pledges that His Mercy is for ever. And that it is so, is repeatedly and triumphantly proclaimed through the whole Psalm.

- 1 **J**EHOVAH praise; He good and gracious is:
Yea, and His Mercy is for ever.
- 2 Sing Praises to the God of gods:
Yea, and His Mercy is for ever.

- 3 Sing, and confefs Him Lord of lords :
Yea, and His Mercy is for ever.
- 4 'Tis He alone great Wonders does :
Yea, and His Mercy is for ever.
- 5 He, by His Wisdom, made the Heav'ns :
Yea, and His Mercy is for ever.
- 6 He on the Waters spread the Earth :
Yea, and His Mercy is for ever.
- 7 Those great and shining Lights He form'd :
Yea, and His Mercy is for ever.
- 8 The Sun, as Ruler of the Day :
Yea, and His Mercy is for ever.
- 9 The Moon and Stars to rule the Night :
Yea, and His Mercy is for ever.
- 10 Who *Egypt* in their First-born smote :
Yea, and His Mercy is for ever.
- 11 And *Israel* from their Bondage freed :
Yea, and His Mercy is for ever.
- 12 With mighty Hand, and high-rais'd Arm :
Yea, and His Mercy is for ever.
- 13 Who into Halves the *Red-Sea* split :
Yea, and His Mercy is for ever.
- 14 And thro' the Midst on't *Israel* led :
Yea, and His Mercy is for ever.
- 15 But there drown'd *Pharaoh*, and his Host :
Yea, and His Mercy is for ever.
- 16 Who led His People, thro' the Desert, safe :
Yea, and His Mercy is for ever.

328 P S A L M CXXXVI.

- 17 Who powerful Kings subdu'd:
Yea, and His Mercy is for ever.
- 18 Great and illustrious Kings before Him fell:
Yea, and His Mercy is for ever.
- 19 *Sehon*, that *Amoritish* King:
Yea, and His Mercy is for ever.
- 20 And mighty *Og*, who *Basan* rul'd:
Yea, and His Mercy is for ever.
- 21 And gave their Land as an Inheritance:
Yea, and His Mercy is for ever.
- 22 His People *Israel*'s fixt Inheritance;
Yea, and His Mercy is for ever.
- 23 Who thought of us in our Distress:
Yea, and His Mercy is for ever.
- 24 And freed us from our Enemies:
Yea, and His Mercy is for ever.
- 25 Who Food to ev'ry Creature gives:
Yea, and His Mercy is for ever.
- 26 Be praising thus the God of Heav'n:
Gladly confess His Mercy is for ever.

P S A L M CXXXVII.

WHENSOEVER, or by Whomsoever this Psalm was wrote, yet (under the Figure of Israel, complaining of the Insults of those who had led them captive, and retaining the most affectionate and unalterable Love for Jerusalem) it well represents the Servants of Christ, bearing the like Affection to the mystical Jerusalem, and bewailing its oppressed
and

and afflicted State under Antichristian Babylon; and foreseeing that That also will, at length, be wasted and destroyed.

- 1 **B**Y *Babel's* mighty River's Stream,
There we sat down, and there we wept,
When thee, O *Zion!* we remember'd.
- 2 On Willows, growing plenteous there,
We let our Harps in Silence hang:
- 3 Tho' then our Plunderers a Song desir'd,
And they that made us Heaps, a joyful Psalm;
Sing us, they said, one of your *Zion's* Songs.
- 4 But, ah! a Song unto The Lord
How can we sing here, in the Strangers Land?
- 5 If thee, *Jerusalem!* I e'er forget,
Let my Right-Hand her Art forget.
- 6 Let my Tongue to my Palate cleave,
If ever once *Jerusalem*
Be not the chief of all my Joy.
- 7 Remember, Lord! for *Edom's* Sons,
Jerusalem's sad Day: how then they said,
Come, raze it, raze it, to the very Ground.
- 8 O *Babel's* Daughter! wasting is thy Doom:
And blest the Man who does to thee,
As cruel Thou hast dealt by Us.
- 9 Blest is that Man whose Hands shall dash,
Thy helpless Little-Ones against the Stones.

✧ 7. For *Edom's* Sons.] See *Isai.* lxi. — where *Christ* seems to be represented as having remembered and fulfilled this Prophetic Prayer; for such it plainly is, of whomsoever it is meant.

P S A L M CXXXVIII.

THE Church is here represented, praising The Name of The Lord, and foreseeing that all Kings on Earth shall do the same, singing in the Ways, or Walks of The Lord (i.e. in Lands, then become Christian—where He walks among His People) that Great is the Glory of The Lord, y. 1—5. After which, His Goodness in beholding the Lowly, in protecting and refreshing His Church in her Troubles; His condescending to empty Himself and be abased (humbling Himself even to Death) for her Redemption, is pointed at, and devoutly acknowledged; in full Assurance, that He will not forsake the Work of His own Hands,—leaving unfinished what He has begun to do for her Redemption.

- 1 **T**HEE, Lord! with all my Soul, I praise :
To Thee, before the Gods, I'll sing.
- 2 I'll humbly at Thy holy Temple bow,
And to Thy Name give thankful Praise,
For all Thy Mercies, and Thy Truth :
For Thou above ev'n ev'ry Name,
Hast magnified Thy Name and Word.
- 3 Thou wilt my humble Pray'r accept,
And mightily my Soul enlarge :
- 4 All Kings on Earth shall praise Thee, Lord !
For they the Dictates of Thy Mouth must hear ;
- 5 And,

y. 2. Above every Name.] Hebr. *gual col*, above every Thing; and therefore above every Name—as it is expressed *Philip. ii. 9.*

y. 3. Wilt my Pray'r accept.] Hebr. *wilt bear me*—in the Future; and the same also in the next Line—to intimate, that it is the Voice of the Church, foreseeing the great Enlargement she was to obtain by the Coming of *Christ*, and the Exaltation of His Name.

- 5 And, where The Lord shall walk, will sing,
Great is the Glory of The Lord.
- 6 The Lord is high, yet on the Lowly looks :
But from afar the Proud beholds.
- 7 Me, in my sad Distresses, Thou'lt refresh :
But all my Enemies must feel Thy Hand,
While I, by Thy Right-Hand protected, live.
- 8 Abas'd for me, The Lord Himself will come :
Thy Mercy, Lord ! to ev'ry Age extends ;
What Thine own Hands have done Thou'lt not
forsake.

ψ. 8. Abas'd—will come.] See the Note on *Psal.* lviii. 2.—
And because The Lord was thus to come emptying and abasing
Himself, the Church in all Ages is sure of His Mercy, and that
He will *not forsake the Work of His Hands*, leaving unfinished what
He has begun to do for Her.

P S A L M CXXXIX.

*IT seems to be in the Person of the Blessed Head of the Church,
his great Root and Offspring, that the Prophet David is here
confessing the Omniscience, and Omnipresence of God, ψ. 1
—12 ; is praising Him for His wonderful Make, 13—
16 ; is ravished with a View of His gracious Counsels, ψ.
17—18 ; foresees that He will destroy The Wicked-One,
and professes his Abhorrence of Evil-Doers, ψ. 19—22 ;
begging then, in the Behalf of His Body, the Church, that
it may be tried, and led in the everlasting Way. —From
ψ. 17, 18, it seems plain that these Things are to be consi-
dered as spoke in the Person of the Blessed Man Christ Jesus ;
who therefore, in ψ. 13—16, is reminding us, that for Us,
and our Salvation, He abhorred not the Virgin's Womb.*

1 SEARCH'D out, and known by Thee, O Lord!
I stand : 2 My

- 2 My Sitting-down, my Rising-up Thou know'st;
My very Thoughts, while yet unform'd, Thou see'st.
- 3 Thou art about my Path, about my Bed;
A strict Observer of my Ways.
- 4 Or e'er my Tongue, behold, its Words can frame,
The whole by Thee, O Lord! is fully known.
- 5 Thou dost me close, on ev'ry Side, besiege:
Thy Hand's upon me, *and I can't escape.*
- 6 Most wonderful such Knowledge I confess:
And, Oh! how high, how far above my Reach.
- 7 Where can I from Thy Spirit go?
Or whither from Thy Presence fly?
- 8 If Heav'n above I scale, Thou'rt there *enthron'd*;
If down to Hell I sink, I find Thee there.
- 9 Were I to take the Morning's Wings,
Or pitch my Tent beyond the Sea;
- 10 Still I Thy Hand shou'd not escape,
But by Thy Right-Hand still be held.
- 11 Shou'd I expect to lie in Darkness hid,
The very Night's all round me Light.
- 12 No Darkness can from Thee conceal;
The Night itself to Thee is shining Day:
The Darkness is the very same as Light.
- 13 For, lo! my very Reins by Thee were form'd:
Thou didst me in my Mother's Womb protect.
- 14 Yea, for my wondrous Make I'll give Thee Praise:

How

ψ. 5. On ev'ry Side.] Hebr. behind and before *zarta-ni*,
Thou art straitning, pressing upon, and besieging me—with Thy
Presence.

How wonderful, how marvellous Thy Works?
Of which what full Conviction has my Soul?

15 My Substance did not lie from Thee conceal'd,
Ev'n tho' I was in Secret form'd;
As with a Needle wrought, in Earth most vile.

16 My shapeless Lump Thine Eyes beheld,
And in Thy Book were all Things wrote,
As Day by Day each one was form'd,
Or e'er they were compacted into Man.

17 And, Oh! for Me, O God! how precious Thy
Designs?

How do their Numbers also rise and swell?

18 In vain I count them, they the Sand-exceed:
I shall awake, and ever with Thee live.

19 The

ψ. 15. In Earth most vile.] Hebr. *in the lowest Parts*, or Things, *of Earth*: Such as are of the least, and lowest Value, or most vile and loathsome, as those which encompass the Womb are; which yet, for our Redemption, were *not abhorred*.

ψ. 16. Were not compacted.] Hebr. *There was no Union in them*—as supposing *ehad* here to be a Substantive, denoting *Unity*, or *Union*. Had the Meaning been, *There was not one of them*, the Hebr. had been, not as it is now, *ba-hem*, but *mebem*, as Bp. Hare reads it, to bring it to that Meaning.

ψ. 17. For Me.] So the Hebr. may be, and so, surely, it were better rendered, even though *David* be supposed to speak here in his own Name; as the Counsels, or Designs of God, even for *Him*, were most excellent and wonderful. But it seems to look higher, and represent his glorious Son and Lord, contemplating, and admiring those Counsels and Purposes, which *He* was to execute for the Glory of God, and the Redemption of Man. Compare *Psal.* xl. 5, where *Christ* is plainly the Speaker, and speaking to the same Effect.

ψ. 18. And ever live with Thee.] Hebr. *ve-gnodi gnimmac*, And my *Yet-Being* is with Thee. To this I shall awake, after my
Sleep

- 19 The Wicked-One, O God! Thou'lt surely slay :
And ye wrong-doing Men! do you depart :
- 20 For they who Thee in Guile invoke,
Vainly they take *Thy Name*, and are Thy Foes.
- 21 And shou'd I not Thy Haters hate, O Lord!
And those who Thee oppose abhor?
- 22 With perfect Hate I hate them all;
As Enemies to Me they are.
- 23 Try me, O God! and search my Heart:
Examine well, and prove my Thoughts.
- 24 See that no Way of Mine Thy Spirit grieve:
And lead me in the everlasting Way.

Sleep in the Grave: and when I am thus with Thee *in the World to come* (the Chald. adds) how delightfully shall I contemplate Thy precious and numberless Counsels.

✧. 19. Wrong-doing Men.] Hebr. *Men of Blood*—who here, and elsewhere, seem to stand for all Sorts of Wrong-Doers; because every Wrong-Doer is taking from his Neighbours what is *their Life*. See *Deut.* xxiv. 6. and *Ecclus.* xxxiv. 21, 22.—And does not this awful Sentence also—*Depart from Me*—shew us Whom we are to consider as speaking here?

P S A L M CXL.

THE Prophet David seems here also to be personating his great Root and Offspring, The David, or Christ: who was by the Spirit set before him praying, as Head of the Church, for Deliverance from the Wicked; who are those Hands or Tools of Satan, which He employs in distressing Christ and His Servants—while they are walking in The everlasting Way (for their Guidance into which the foregoing Psalm begs.) The Man of Violence, therefore, The Wicked-One, and the False Accuser, denote Satan, who (with all that join him in opposing Christ) being cast into Pits

Pits from which they cannot rise ; the Upright will obtain that Dwelling in the Presence of God, which is here assured to them by our Blessed Head, as the Fruit of the Deliverance He obtained in the Battle He engaged in with His Opposers, the Enemies of our Souls.

- 1 **O** H! from the wicked Man protect me, Lord!
Against the Man of Violence defend me.
- 2 Their Heart's Desire is Mischief all :
They constantly for War prepare.
- 3 They sharpen, Serpent-like, their Tongues :
Under their Lips the Adder's Venom lurks. *Selah.*
- 4 Lord ! save me then, *is my repeated Pray'r :*
Let not the Wicked-One's vile Hands prevail ;
Against the Man of Violence defend me ;
For their Devices all my Downfal mean.
- 5 The Haughty-Ones are laying Snares ;
They spread abroad their wily Toils ;
And for my Feet their Nets and Traps prepare.
Selah.
- 6 But Thee, *Jehovah!* for my God I claim :
Hear, Lord ! Oh ! hear my Voice and humble
Pray'r.
- 7 O Lord ! Thou my Support, and strong Salvation !
Thou that in Battle hast preserv'd me safe !

8 The

ψ. 1. Man of Violence.] Hebr. *of Violences*, plural. He who practises, and is the Author of every kind of Violence, even *Satan* : under whom, as their Head, the whole Body of wicked Men are acting, and are those *Hands of the Wicked-One*, ψ. 2, which he uses as his Tools, to distress that *Meek-One*, who is here so earnestly begging Protection for those *Poor-Ones*, who are living Members of His Body.

- 8 The Wicked-One's Desire Thou'lt never grant :
 Thou'lt never prosper His Devices, Lord !
 Who Me oppose shall not exalt themselves. *Selab.*
- 9 By their own Lips, with Mischief overwhelm'd,
 In rolling, burning Coals they'll find their Doom.
- 10 Into the Fire He'll cast them ; into Pits,
 From whence they never can arise.
- 11 The false Accuser may not keep his Ground :
 Hunted by Plagues, The Violent will fall.
- 12 I know it ; for The Lord maintains
 The Meek-One's Cause, the Poor-One's Right.
- 13 The Just, assuredly, will praise Thy Name ;
 The Upright in Thy Presence dwell.

†. 8. Who Me oppose shall not—] Hebr. *Who compass me*, or come about me (with malicious Intentions) *shall not lift up their Head*. So Bp. Hare reads it, and so the Context seems to require it should be read.

†. 11. The false Accuser.] Hebr. *is laseh*, which (like *bag-nal laseh*, Eccles. x. 11) seems to mean A false Accuser. The Chald. accordingly has here *Vir delator* : and the Context seems to fix the Character on that Accuser of the Brethren, *Satan* ; whose Kingdom is *not to stand upon Earth*, nor may he keep the Ground he has here got ; but he, with all his Tools and Followers, must be cast into the Pit, from whence they shall never rise.

P S A L M CXLI.

HERE the Church is speaking, and making Supplication (in Virtue of the Evening Sacrifice—That which was offered on the Cross) that she may not be seduced by any Temptations—choosing rather to bear the Rebukes of The Just-One, her glorious Head, than to partake in the Pleasures of Wickedness, †. 1—5. After which she forewarns wicked Rulers,
 that

that they will fall by a mighty Hand, and find that her Words (how much soever slighted Now) were worthy of their Regards; 'that tho' in the mean Time, her Childrens Bones may lie scattered, as cloven Wood, yet the Wicked will have a sudden Fall; but she shall be delivered, and pass on safely—to eternal Life.

- 1 **O**N Thee, O Lord! I call; Oh! help me soon:
The Voice of my Desires vouchsafe to hear.
- 2 As Incense let my Pray'r before Thee come:
My lift-up Hands as Evening Sacrifice.
- 3 Before my Mouth set Thou a Watch, O Lord!
Vouchsafe to be the Keeper of my Lips.
- 4 Let not my Heart to any Ill incline:
Let me not Wickedness commit,
As they who work Iniquity;
Oh! let me never of their Dainties eat.
- 5 The Just-One's merciful Rebukes I choose,
Before The Wicked-One's most choice Perfumes:
Ever from such Joys I Deliv'rance beg.
- 6 Their Judges by a mighty Hand will fall:
And find at length the Sweetness of my Words.

7 Yet

ψ. 5. The Just-One's Rebukes.] This is according to the Hebrew. But in the next Lines, I make Use of the LXX. which seems necessary to clear the Sense of what is now in the Hebrew.

ψ. 6. By a mighty Hand.] Hebr. *by the Hands of a Rock*, of Stone; *manibus Fortitudinis*, Chald. *manu lapideâ*, Syr.—And may we not suppose these Hands of a Rock to point at the Hands, or Power of Him, who was represented to *Nebuchadnezzar*, as smiting the Golden Image, under the Figure of a Stone cut out of a Mountain? According to the Hebrew Idiom, the Hands of a Stone denote the Power of a Stone.

- 7 Yet now on Earth, as chopt and cloven Wood,
Our Bones, before the Pit, are scatter'd laid.
- 8 *Jehovah!* my Support! to Thee I look;
On Thee I trust; do not my Soul reject.
- 9 From all their close-hid Snares preserve me safe:
Me, from the Evil-doers Traps, secure.
- 10 The Wicked will, by their own Nets, be snar'd,
At once; while I in Safety pass along.

P S A L M CXLII.

THE Title of this Psalm ascribes it to David, when he was in the Cave. But on whatever Occasion he wrote it, he plainly represents, or stands here as a Type of, Christ, in His State of Humiliation; when He was laid exceeding low, and no Man cared for His Soul. He, therefore, is to be considered as the Person here speaking, and making Supplications; but in a Foresight of the Joy which was set before Him; that from and through Him the Righteous would take Hope, when He appeared to be the Object of Divine Care, by the Deliverance of His Soul from the Prison, or Confinement of the Grave.

- 1 **M**Y Voice shall humbly on *Jehovah* call;
I'll speak my Griefs, and supplicate The Lord.
- 2 I'll pour before Him my Complaints:
And tell Him all my Trouble and Distress.

3 For,

- 3 For, tho' my Spirit droops, and faints,
 Yet Thou my Path and Way approv'st.
 But in the Way I thus desire to walk,
 They have their Traps and Snares conceal'd.
- 4 O Thou my Right-Hand! see, regard:
 For none there are who Me will own.
 I can no Place of Refuge find:
 And no Man careth for my Soul.
- 5 To Thee, O Lord! to Thee I cry:
 Thou I profess art all my Hope;
 My Portion in the Land of Life.
- 6 Incline thine Ear, and hear my Cry,
 For I exceeding low am laid.
 From all that seek my Life, preserve me safe,
 For they are stronger far than I.
- 7 Do Thou my Soul from its Confinement bring;
 And let me sing, and praise Thy Name:
 From Me the Righteous will their Hopes confirm,
 When I the Object of Thy Care appear.

† 3. Approvest.] Hebr. *knowest*—in the Sense in which *Pf.* i. 7, says He *knows* (*i. e.* owns or approves) *the Way of the Righteous*. And in that Way (says the next Line) *aballec*, *i. e.* I will, *I choose*, or desire to walk.

† 4. O Thou my Right-Hand.] Thus the Context leads us to take it—as an Address to God, beseeching Him to look on His Distress.

† 7. From Me—their Hopes confirm.] Hebr. *In Me they will expect*; or (according to another Signification of the Verb) *Me they will compass*, or come about—as their Advocate and Protector; taking Hope from Thy Favour to Me, *ci-tigmol*—if, or when Thou appearest to be my Guardian, or nursing Father.

P S A L M CXLIII.

IN this Psalm also I humbly conceive, with St. Austin, we have the Voice of The Mediator, graciously interceding for His Church, and begging as for Himself and His own Soul, that it may not be strictly judged; and even fainting, in a View of the Dangers it is threatned with by The Enemy, y. 1—4. Then, recollecting the Wonders of former Times, He renews His merciful Intercessions with a yet greater Earnestness, pleading—in that humble Character which for Us He vouchsafed to bear, as the Servant of The Lord—for that Guidance which is necessary to bring His Soul—i. e. His Church—to the Land of Righteousness.

- 1 **B**E hearkning to my Pray'r, O Lord!
To these my Supplications bow Thine Ear:
Thy Truth and Righteousness for This I plead.
- 2 Call not Thy Servant to a strict Account:
No living Man in Thy pure Eyes is just.
- 3 The Enemy, behold, my Soul pursues;
He strikes at Life, to lay me in the Dust:
To make me dwell in dark Abodes,
With those that are for ever dead.
- 4 For This my Spirit droops, and faints:
My very Heart within me sinks.

5 Yet

y. 2. Call not.] Hebr. *Enter not into Judgement with* (me, who now present myself before Thee as) *Thy Servant*—Him, whom Thou hast sanctified, and sent into the World, to minister and serve in the Work of Man's Redemption. As such I now present myself before Thee, in Behalf of what I plead for as my own Soul; even that poor mystical Body of Mine, which cannot bear to be called to a strict Account.

- 5 Yet do I call to mind the Days of old :
Thy many Deeds of Pow'r I recollect,
Musing on what Thy Hands have brought to pass.
- 6 Before Thy Face I spread my Hands :
And as a weary Land *for gentle Show'rs*,
So is my Soul for Thee *a-thirst*. *Selah.*
- 7 Lord! hear me soon, my Spirit fails :
Oh! do not turn away Thy Face,
Lest sinking in the Pit my Portion be.
- 8 Quickly speak Comfort to my Soul ;
On Thee alone my Hope relies :
Be pointing out the Way where I shou'd walk ;
Rais'd by this Hope, my Soul to Thee aspires.
- 9 Save me from all that hate me, Lord !
Fain I my Soul with Thee wou'd hide.
- 10 Let me what pleaseth Thee, by Thee, be taught ;
Thou art, *and Thou alone*, my God :
Let Thy good Spirit be my Guide,
Till I the Land of Righteousness shall reach.
- 11 Thy Name, O Lord! I plead; revive my Heart :
My Soul from Troubles, of Thy Goodness, free.
- 12 Thy Mercy will, I trust, my Foes remove,
And all that vex my Soul destroy :
For Thee I serve, and as Thy Servant live.

P S A L M CXLIV.

THE Title of this Psalm seems to claim David for its Author ; but if he was so (for it may be rendered For David, and so mean For The David, or Christ ; yet) it appears from y. 10, that he did not consider himself as speaking in his own Person ; because His Deliverance is there urged (as an encouraging Example of hoping for Deliverance) by the Person whom he supposed to be there speaking. In y. 1—4, therefore, the Author—whoever he was—is to be supposed speaking, I humbly conceive, in the Person of the Blessed Man Christ Jesus, whom he there represents as blessing The Lord for enabling Him to fight His Battles, and subduing the People to Him ; reminding us also of the Goodness which inclines Him to be caring for Man. In a just Sense of which, the mystical Body of Christ, or his Church, seems to be introduced as the Speaker, y. 5, humbly begging that The Lord, He who delivered David, would again shew His Power, come to touch the Mountains, and deliver it from the Sons of the Stranger ; i. e. of Satan, that Stranger, or Enemy to all Goodness, and the Father of Lyes ; whose Children or Followers, therefore, mind nothing but Vanity and Lyes, placing all their Happiness in worldly Prosperity ; whereas our Happiness consists only, and altogether, in having The Lord for our God—whatever our outward Circumstances are.

- 1 **T**HE Lord my Strength be ever blest'd ;
 'Tis He in Battle guides my Hands ;
 'Tis He for War my Fingers fits.
- 2 My gracious God, and my Defence ;
 My Refuge, and Deliverer ;
 My Shield, and never-failing Trust :
 My People He makes subject to my Will.

3 Lord !

- 3 Lord! what is Man, that He's Thy Care?
A Mortal's Son, that Thou regardest him?
- 4 Man! Vanity his Likeness proves;
His Days! a Shadow passing quick away.
- 5 *Jehovah!* bow Thy Heavens and descend:
Let smoking Mountains Thy dread Touch confess.
- 6 Let Thy fierce Lightnings scatter them in Flight;
Thy darted Arrows their Confusion urge.
- 7 Send down, from Thy exalted Throne, Thine Hand;
And save me, snatch me from these mighty Floods;
From all the Pow'r of the vile Stranger's Sons:
- 8 Whose whole Discourse is Vanity,
And their Right-Hand a Lye supports.
- 9 So shall I sing to Thee, O God! new Songs:
To Thee my well-strung Lute shall offer Hymns.
- 10 O Thou who givest Safety unto Kings!
Thou, who from the destroying Sword
Thy Servant *David* didst preserve!
- 11 Come rescue, and deliver me,
From all the Pow'r of the vile Stranger's Sons,
Whose Talk is altogether Vanity,
And their Right-Hand a Lye supports.
- 12 Whose whole Desire is, "Let our Sons
" Be as young Plants, still growing Great:

" Our

†. 12. Whose whole Desire—] This is supplied, because what the LXX. read in †. 15, supposes what follows here to be the Words of *The Stranger's Sons*; i. e. of the Children of the Devil, that Stranger, or Enemy to God, and all Goodness. And thus all the Fathers explain it, as Bp. *Hare* observes; supposing this eager Desire of nothing but worldly Prosperity, to be *that Lye*, or false Notion which is embraced and supported by the Stranger's Sons.

“ Our Daughters, too, as Corner-Stones,
 “ Nicely shap’d out, for some rich Temple’s Use.

13 “ May our large Barns be always full,
 “ Well furnish’d with all kinds of Store.
 “ And be our Sheep to Thousands multiplied,
 “ Nay, and ten Thousands, in our Folds.

14 “ Our Oxen, may they be for Labour strong;
 “ No Breaking-in, no Flying-out let’s have;
 “ Nor any Complaints, or Crying in our Streets.”

15 Greatly, say they, that People’s blest,
 Whose constant Lot, and Portion’s such:
 Yet is that People only blest,
 Who have *Jehovah* for their God.

ψ. 15. Say they.] So the LXX. read here.—And to this Saying of the Stranger’s Sons, the Prophet answers—declaring true Happiness to be the Portion of those only who have The Lord for their God, whatever their outward Circumstances are.

P S A L M CXLV.

WHEN the Days of Mourning in Zion are fully ended, she will be singing only Songs of Joy and Praise; such as This, and the remaining Hymns of this divine Book; which has hitherto presented us with various Scenes of Danger and Distress, as well as Deliverance and Mercy, for Christ and His Body, the Church. But now the Scene begins to close, and so He is no longer set before us as a Man of Sorrows, but as the Object of our Joy and Praise, our God and King. To Him, therefore, as such, the Prophet here addresses himself, magnifying Him as his God and King; foreseeing also, and foretelling, that all Ages shall celebrate His mighty Acts—that His Saints will shew the Glory of His Kingdom; which is to be eternal, that Adam’s Sons may know the Power of God The Father, and the Glory of His Kingdom,

†. 1—13. *And then, continuing still to c
Praises of this his God and King, he calls
with Him, and be doing the same.*

- 1 **T**HEE I will magnify, my God and King!
Thy Name I will for ever blefs.
- 2 My Days shall all in praising Thee be spent :
Eternally I will Thy Name exalt.
- 3 Great is The Lord, and great shou'd be His Praise :
His Greatness none can fathom, or conceive.
- 4 Age after Age Thy Works shall celebrate :
Thy mighty Acts triumphantly rehearse.
- 5 Thy Glory, Honour, Majesty declare :
And make Thy Wonders their delightful Theme.
- 6 Talk of Thy Might, in awful Deeds display'd :
And loudly Thy Magnificence proclaim.
- 7 In Thy abounding Love's Memorial boast :
And of Thy Righteousness, rejoicing, sing.
- 8 The Lord most good and gracious is :
To Anger slow, in Mercy great.
- 9 His Goodness ev'ry where The Lord displays :
To all His Works His Mercies reach.
- 10 All Thy Works, Lord ! Thy Praise shall speak ;
While Saints their Joy in blessing Thee express.
- 11 They will the Glory of Thy Kingdom tell :
And Thy great Prowess ev'ry where report.
- 12 That *Adam's* Sons His Pow'r may understand,
And all the Glories of His Kingdom see,

13 Thy

†. 12. His Power.] *i. e.* The Power of God The Father.
To make the Sons of *Adam* know, and understand This, *Thy*
Kingdom,

- 13 Thy Kingdom an eternal Kingdom is;
For endless Ages Thy Dominion fix'd.
- 14 True in His Words The Lord is found:
And all He does His Mercy proves.
- 15 The weak and feeble Souls The Lord supports:
And sets the bent and bowed-down upright.
- 16 On Thee the Eyes of all depend:
And all in Season Food from Thee receive.
- 17 Thy gracious Hand is open'd wide:
And all that live Thy Bounty prove.
- 18 The Lord in all His Ways most righteous is:
And all His Works His Holiness proclaim.
- 19 The Lord, to all that beg His Grace draws nigh:
He never those that ask in Truth rejects.

20 The

Kingdom, O my God and King (i. e. O *Messiah*) is to be eternal. This is the plain Meaning of the Prophet: and plainly from hence it appears, that this whole Psalm is addressed to *Christ*, and celebrates His Praise, as being *Jehovah*, and our God and King.

¶ 14. True in His Words—] This Period, though wanting Now in the Hebr. appears in the LXX. and all the antient Versions, except the *Chaldee*. And, as the Psalm is Alphabetical, it is supposed to have been originally a Part of the Psalm, as it begins with that Hebr. Letter which otherwise is here wanting. And indeed the Connection and Sense, as well as the Acrostic Order of the Letters, seems to prove it; because the Eternity of *Christ's* Kingdom, which the foregoing Verses speak of, and that Help and Support, which, as the next tells us, The Lord vouchsafes to weak and feeble Souls, are both of them Instances and Proofs of His Truth in performing His Promises, and His Mercy to lost Mankind, which are the Subject of This.

¶ 18. The Lord most righteous is.] Or rather, because more literally, He is The Just-One [*zaddik*]. i. e. He appears, and proves Himself such, by being just in all His Ways, and the Justifier also, of all that believe and embrace His Mercy.

P S A L M CXLVI. 347

- 20 The Pray'rs of Men that fear Him He fulfils:
 Their Cry He hears, and their Deliv'rance comes.
- 21 Who loves The Lord in His Protection's safe:
 But for the Wicked sure Destruction waits.
- 22 Praise to *Jehovah* thus my Mouth shall speak;
 And be His holy Name by all Flesh blest'd;
 For ever blest'd with never-ceasing Praise.

P S A L M CXLVI.

HERE again the Prophet is stirring up the Church to sing the Praise of The Lord, as her God and King; warning her not to trust in Princes, or in any Child of Man: but to rely on Him, the God of Jacob, who made Heaven and Earth, keeps His Truth and Promise, and will reign, the God and King of Zion, for ever.

1 **P**RAISE thou *Jehovah*, O my Soul!
Jehovah's Praise I will for ever sing.

- 2 Long as my Life and Being lasts,
 My God shall be my joyful Song.
- 3 Trust not in Princes, or a Child of Man:
 In vain from Them Salvation you expect.
- 4 His Breath expires, and he to Earth returns:
 And then His Projects all are done.
- 5 Happy the Man whom *Jacob's* God protects:
 Who on *Jehovah*, as his God, relies.
- 6 He made the Heavens, and the Earth,
 The Sea, with all that's moving there:
 His Truth all Ages shall confess.

7 Judge-

348 P S A L M CXLVII.

- 7 Judgement for the Oppress'd He does :
Bread for the Hungry He provides.
- 8 *Jehovah* Prisoners from their Bondage frees ;
Sight to the blinded Eyes *Jehovah* gives ;
The Bowed-down *Jehovah* sets upright.
- 9 *Jehovah* does the Righteous love ;
Jehovah is the Pilgrim's Guard :
The Orphan, and the Widow He supports ;
But Ways of wicked Men subverts.
- 10 For evermore *Jehovah* reigns ;
From Age to Age, O *Zion* ! He's thy God.
Hallelujah, Hallelujah.

P S A L M CXLVII.

THE Prophet here foresees the Gathering up of Israel's Outcasts, and the Bars of Zion's Gates made fast. In a View of This, he is stirring up her Children to praise The Lord for His Power and Goodness, which is here in several Instances displayed : particularly, in His granting the Knowledge of His Laws and Statutes to Israel—making them Keepers of those lively Oracles, which in the Fulness of Time were to open the Treasures of Knowledge to all Nations.

- 1 **J**EHOVAH praise ; your Praise His Goodness
claims ;
Sing to our God ; it is a joyful Work :
And Praise the Righteous well becomes.

2 The

ψ. 1. The Righteous.] So it is expressed in *Psal.* xxxiii. 1 ; though the Word denoting the Righteous has here, by some Mistake, been dropt.

- 2 The Lord is building up *Jerusalem* :
His *Israel*'s Outcasts gather'd come.
- 3 The broken Hearts He heals :
And binds up all their Sores.
- 4 He numbers all the Stars :
Each by their Names He calls.
- 5 Great is our Lord, and great His Power :
His boundless Wisdom all our Search defies.
- 6 Firm-standing for the Meek The Lord prepares,
But low upon the Ground the Wicked lays.
- 7 Sing to The Lord alternate Praise :
Make all your Harps give Praises to our God.
- 8 The Heav'n with Clouds He covers thick ;
And for the Earth the Rain prepares :
He makes the Grasse upon the Mountains spring ;
And various useful Herbs for Man provides.
- 9 He gives to all the Beasts their Food :
Ev'n the young Ravens Cry He hears.
- 10 An Horse's Strength He don't regard :
The Arms of Man He values not.

II But

ψ. 7. Sing alternate Praise.] Hebr. *Answer to The Lord in Praise*. And as this fairly implies the Sense here given, it may well be supposed to be the Sense intended by the Prophet ; because it was the antient Practice to sing alternately.

ψ. 8. Herbs for Man.] So the LXX. read here ; and so it is expressed in *Psal. civ. 14.*

ψ. 10. The Arms.] The Hebr. Word which has here been rendered Legs, is used also for the Shoulder, and therefore may denote the Arms, as well as Legs. And in this Place, surely, it does so ; because it is in the Strength of his Arms that Man is too apt to trust, and imagine that by Them alone he prevails.

350 P S A L M CXLVII.

- 11 But those that fear Him He regards :
He fails not those who on His Mercy trust.
- 12 Give to *Jehovah* Praise, *Jerusalem* !
Thy God, O *Zion* ! joyful praise.
- 13 'Tis He thy Gates with Bars secures :
And makes thy Sons thy Blessing prove.
- 14 Peace in thy Borders He ordains :
Thy Mouth with Flour of Wheat He fills.
- 15 Over the Earth His high Command He sends :
His Word makes Haste, and swiftly flies.
- 16 As Wooll, He distributes the Snow :
The Hoar-Frost all around, as Ashes, spreads.
- 17 His Ice, as shining Cakes, He throws abroad :
And who before His Cold can stand ?
- 18 He does but send His Word ; they melt :
He turns about His Wind ; the Waters flow.
- 19 To *Jacob* He His Word reveals :
His Laws and Statutes *Israel* hears.
- 20 He has not thus with other Nations dealt ;
His Judgements, they're not made to know.

P S A L M CXLVIII.

THE Prophet here is calling all Things—every Knee both in Heaven and Earth—to bow, and give Praise to Jehovah, y. 1—13; and then foretels the Exaltation of His Servants—at the Restitution of all Things : when every Knee will
be

be made to bow, and every Tongue shall confess that Jesus is Jehovah, and He whose Praise is above Heaven and Earth.

- 1 **J**EHOVAH praise, Ye Pow'rs of Heav'n!
Praise Him, Ye high exalted Thrones!
- 2 All ye His Angels! give Him Praise:
Declare His Praises, All his Hosts!
- 3 Be praising Him, Ye Sun and Moon!
Ye shining Stars! do you the same.
- 4 His Praises tell, Ye Heav'ns of Heav'ns!
Ye Waters too, above the Heav'ns!
- 5 Let these all praise *Jehovah's* Name:
'Twas He that spake, and they were made;
- 6 Who fix'd their Place, till Time be done;
Who gave the Law, which none can pass.
- 7 *Jehovah* praise, All ye on Earth!
Ye Dragon-Kind! and ev'ry Deep!
- 8 Ye Fire and Hail, Ye Mists and Snow!
Ye stormy Winds, that do His Will!
- 9 Ye Mountains, and Ye little Hills!
Ye Cedars, and Ye Trees of Fruit!
- 10 Ye Beasts of Prey, Ye Cattle tame!
Ye Reptiles, and Ye Birds of Wing!

II Ye

ψ. 1. Ye Pow'rs of Heav'n.] Hebr. Ye that are of Heaven, *de Cælis*, as all the antient Versions render it. And in the next Line, Ye that are *in Excelsis*, in high Places—pointing in both, plainly, at those Thrones and Dominions, Principalities and Powers, which St. Paul speaks of, and represents as made subject to Christ.

ψ. 7. Ye on Earth.] Hebr. Ye who are *de Terrâ*, of Earth—answering here to *de Cælis*, ψ. 1. .

352 P S A L M CXLIX.

- 11 Ye Kings of Earth ! Ye Nations all !
 Ye Lords, and all that judge the Earth !
- 12 Ye Men in Youth, and Ye O Maids !
 Ye Old Men, and ye little Babes !
- 13 Let these all praise *Jehovah's* Name ;
 His Name alone exalted stands :
 Nor Earth, nor Heav'n can tell His Praise.
- 14 His People's Horn He'll set on high :
 He is the Praise of all His Saints ;
 Of *Israel's* Sons, His chosen Race.
Hallelujah, Hallelujah.

γ. 14. His chosen Race.] Hebr. *The People nigh unto Him ;*
i. e. He has brought nigh, and made His chosen People.

P S A L M CXLIX.

THIS Psalm is calling all the Israel of God to sing His Praise, in a prophetic View of the Glory which shall be revealed ; when His Saints shall rebuke the People, and bind their Kings in Chains—in some wonderful, but spiritual Manner, which we cannot Now explain, or comprehend.

- 1 **S**ING to The Lord a new rejoicing Song :
 Let Saints His Praise, in Congregations tell.
- 2 Be *Israel* in his Maker glad :
 In Him, their King, let *Zion's* Sons rejoice.-
- 3 Let them in Choirs His Name exalt :
 His Praise let all their Harps and Timbrels speak.
- 4 For in His People now The Lord delights :
 And with Salvation will the Meek adorn.

5 The

- 5 The Saints in Glory will rejoice :
They'll for their Resting-Places sing.
- 6 Their Mouth to God will offer Praise :
Their Hands a two-edg'd Sword shall wield.
- 7 They'll on the Nations Vengeance execute :
And make the People stand rebuk'd.
- 8 Their very Kings their Chains must wear :
Their Nobles be in Iron Fetters held.
- 9 What's written thus will be fulfill'd :
For all His Saints this Honour waits.
Hallelujab, Hallelujab.

γ. 5. For their Resting-Places.] So the Hebr. may be rendered : and so the Context seems to require it should be rendered. The Saints shall sing *for their Beds*, or those Resting-Places, where they are now rejoicing *be-cabod*, in Glory ; and in Hope also of the Glory which shall be reveal'd.

γ. 6. A two-edg'd Sword.] See St. *Austin*, who understands this of the two Testaments—and in a like Way, the Fetters and Chains.

P S A L M CL.

THE Prophet here concludes this divine Book of Praise, with an earnest Exhortation to all that breathe, to praise God in His Holy-One ; that Holy-One, doubtless, even Christ The Lord, who is the great Subject of it. Him, in the Firmament, or firm Establishment of His Power, he sets before us as the great Object of our Praise ; which he directs us to offer with all Kinds of Musick.

- 1 **G**OD, in His Holy-One, with Praise exalt :
Render the Glory of His firm-fix'd Power.

2 The

γ. 1. In His Holy-One.] Hebr. *in Sancto suo*. So it is rendered by the LXX. and Vulg. in *Psal.* lx. 6, and cviii. 7 ; and

- 2 The Honour of His mighty Acts declare :
Like to His wond'rous Greatness make His Praise.
- 3 Let the shrill Trumpet with His Praises swell :
Your Lutes and Harps to tell His Praise employ.
- 4 Make all your Pipes and Timbrels That proclaim :
Be this your Viols, and your Organs Use.
- 5 Let sounding Cymbals to His Praise resound :
Let their most pleasing Notes His Praises speak.
- 6 Let ev'ry Thing that breathes *Jehovah* praise :
Hallelujah, Hallelujah.

so, surely, it should be rendered here also ; because The Holy-One of God, even *Christ*, is the great Subject of this whole Book of Praise : so that praising God in the Firmament, or firm Establishment of His Power, in this Holy-One—or (according to another Signification of the Hebr. Word) in *the Expansion*, Extension, or Wide-spreading of His Power—may reasonably be supposed the Subject of this its concluding Hymn.—And that this Blessed Holy-One, and the Things pertaining to Him and His Kingdom, are really the *Alpha* and *Omega* of this divine Book—the constant Subject, always kept in View, and in some Way or other pointed at, foreshewed, or celebrated in every Part of it—must have been the Opinion of the LXX. Interpreters surely ; if we may judge of it by the Title of a Psalm which they have added, and say—in that Title—that it *was wrote peculiarly of, or for David, when he fought with Goliath*. Is not this telling us, that they judged all the other Psalms to have a further View, and to relate to some other Person ; for whom *David* had the Honour to stand as a Representative, Type or Figure.

O N

The LAST WORDS of *DAVID*,

2 SAM. xxiii.

IT is well observed by Bp. *Candler* (*Defence of Christianity*, chap. iii. Sect. III. p. 193—198) that the last Words of *David* are a Key to his Psalms. They are, therefore, added here in a plain Translation, answering to the Lines (excepting in the first Paragraph) to which the learned Dr. *Richard Grey* has reduced them—opening the Way to a yet clearer Interpretation of those awful Words. Whether that which here follows—formed on his Plan, and some Hints concerning the Sentiments of some other learned Men, which he favoured me with in a Conversation on the Subject—may be esteemed such, is submitted to the Judgement of those who shall be pleased to examine it by the Original, and the few Notes subjoined.

Thus, at the last, the Son of *Jesse* spake,
His *David*, whom The Lord rais'd up
To be a Type of Christ (He's *Jacob's* God,

The

Line 3. A Type of Christ.] Hebr. *gnal messiah*, vice *Messias*, one that stood instead of, and so was a Type or Representative of The Messiah. So Bp. *Candler* renders the Words, supposing them to intimate, that what *David* seems to speak in his own Person, is to be understood as meant ultimately of Christ; *i.e.*

The pleasing Subject of all *Israel's* Songs)

These solemn Words this *David* then pronounc'd. 5

In Me *Jehovah's* Spirit spake;

His Word it was that sat upon my Tongue:

The God of *Israel* spake,

To Me the Rock of *Israel* said;

In Man The Governour, The Just-One, comes: 10

The Governour whom all the Angels dread.

As Morning Light this Sun shall rise;

A Morning bright, without a darkning Cloud.

As

as spoke *ἐν Χριστῷ*, as the LXX. here render. And as before those Words they have *ὁ ἀνίστηναι Κυριος*, it is the Conjecture of a learned Friend of mine, that they read *gnal* twice, and taking it first to denote *Altissimus*, they rendered it *Κυριος*, and the second being only a *Præposition* to *Messiah*, they rendered it *ἐν Χριστῷ*, for, or instead of *Christ*. And He, I apprehend, is here in the next Words stiled (as He is) the God of *Jacob*, and the sweet, or Lovely-One of Songs of *Israel*. For *elohé jagnkob, u-negnim*—seem to stand in Apposition to *Messiah*. The Order of the Words leads to this Construction; and *negnim zemiroth* (which is literally *suavis cantuum*) seems not so properly to denote the Sweet Songster, or Psalmist—as the sweet and Lovely-one of the Songs; i. e. the pleasing Subject of the Songs—of *Israel*.

Line 10. In Man the Governour, The Just-One—] This is a literal Rendring of the Hebr. which, therefore, seems to be a Description of Him who was to be incarnate, and so come in Man, to take the Government on His Shoulders; and who was to be also *zaddik*, The Just-One (a Character which He bears through the whole Book of Psalms) and even *jirat Elobim*, the Object of Fear and Worship to Angels; Him of whom, on His being brought into the World, it was said, *Let all the Angels of God worship Him*: and to whom we are assured, that *Angels, Authorities and Powers* are made subject.

Line 12. As Morning Light—] Of whom can this be meant, but of that Blessed Sun of Righteousness, arising, *Mal. iv. 2*, with Healing in His Wings. See *Grey's Essay*, p. 24.

As by the Rain, this Plant from Earth shall rise:
For what but Earth can God my House account? 15
Yet He with Me an everlasting Cov'nant makes;
Much valu'd always, and with Care observ'd:
My whole Salvation this, and all Mens Hope.

For Sons of *Belial* must not prosper;
They all as pluck'd up Thorns shall be: 20
They'll without Hands be taken, and *destroy'd*.

Yet

Line 14. As by the Rain, from Earth—] I here begin a new Paragraph, as supposing that *David* here begins to speak of himself, and his own Family or House. It was but Earth—mere Dust and Ashes—and yet through the Divine Blessing and Goodness (represented here under the Figure of Rain, or heavenly Dew) the blessed Plant, like a tender Herb, was to spring and arise from thence. Supposing this to be the royal Prophet's Meaning, and that the next Line is to be read (as *Dr. Grey* proposes) in the Way of Interrogation, the Particle *cen* may retain here its usual Signification, *lo cen—nonne talis*, Is not my House such—mere Earth? Yet does He make with me an everlasting Covenant.

Line 17. Much valu'd, and—observ'd.] To this Rendring of the Hebr. Words *gnarucab—u-somurah*, we seem to be led by the next Line, where *David* declares the blessed Plant, and the Covenant established in Him to be his Salvation, and that on which was fixed *omne* (or *omnium*) *Desiderium*, every Wish—the Desire of all Nations, *Hag.* ii. 7; and the Hope of all the Ends of the Earth, *Psal.* lxx. 5.

Line 19. Sons of *Belial* must not prosper. This is according to the Reading to which *Dr. Grey* was happily led by the Metre, and which seems to be in a good measure confirmed by what we read in the LXX.

Line 21. —without Hands taken—] *i. e.* by some unexpected Stroke of God's own Hand, without any human Help or Contrivance.—See *Grey's Essay*, p. 21; and *Chald. Paraph.*

Yet shall The Man still lab'ring for their Good,
 Be pierc'd with Iron, and a pointed Spear :
 But, in the Judgement, Fire will be their Doom.

Line 22. —the Man—labouring for their Good.] Taking the Verb in the Sense which the LXX. give it, and supposing the royal Prophet to be still pointing at Him who is the great Subject of the Prophecy, even Christ ; who laboured incessantly *ba-hem*—propter illos, even for His very Enemies.—Or if the Hebr. be rendered *obtigerit in illos*, it will point at His being delivered into their Hands, by the determinate Counsel and Foreknowledge of God. And according to either Sense of the Words, what is said of His being pierced (Hebr. *filled*) with Iron and a Spear, may well be supposed to point at the piercing of Christ with Nails and a Spear.

Line 24. —in the Judgement—] Hebr. *bas-sabet*—which I would render *in Sessione*, and suppose it to point at that awful *Session of Judgement* of which the *Chald. Paraphrase* understood it ; and which probably he was led to by *Dan. vii. 10*, where the Antient of Days is represented sitting on a Throne for Judgement.—Or, it may be rendered, I apprehend, *in Sabbato* ; and imply that when the great *eternal Sabbath*—the Time of Rest for the faithful Servants of Christ—is come ; the Sons of *Belial* are to be sentenced to the Fire which will never be quenched.

F I N I S.



B O O K S

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